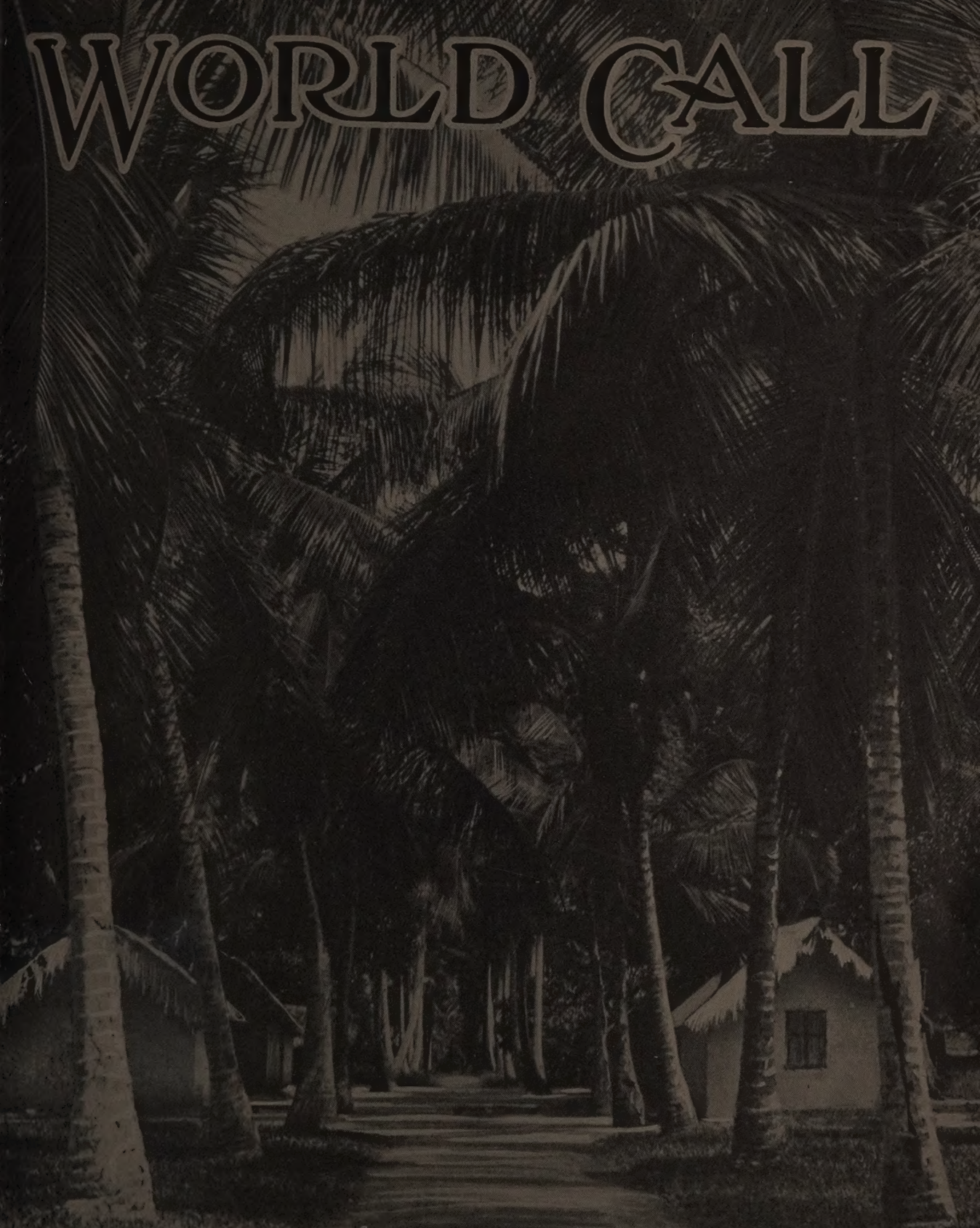
WORLD CALL



AFRICA NUMBER

OCTOBER 1926

15 CENTS

The Thirty Years Between

IN September and November, 1896, Ellsworth Faris and Dr. Harry N. Biddle, respectively, were appointed missionaries to Africa, the first workers selected by the Disciples of Christ to take the gospel to the Dark Continent. The "thirty years between" show the following development:

1896	1926
Two missionaries appointed.	Fifty missionaries at work.
A tropical jungle.	Five stations, surveyed, graded and developed. 461 outstations.
Unknown territory.	844 preaching points.
Countless hostile neighbors.	774 native workers. 2,834 baptisms last year. 32 organized churches.
A million cannibals.	14,829 Christians.
Children trained in vice.	282 Sunday schools. 370 Christian Endeavor Societies (including the largest in the world)
Slaves of fear through ignorance.	448 schools. 7,128 pupils.
Ravages of disease unimpeded.	4 hospitals. 73,723 treatments last year.
Tribute of terror to witch doctors.	$10,860 raised on field last year for missionary work.
Language never reduced to writing.	Battson Memorial Press printing 821,400 impressions and binding 30,920 books and pamphlets in fifteen months.

Reduced Rates to Memphis

All the passenger associations in the United States have authorized a reduced rate of one and one-half fare for the round trip to the International Convention of the Disciples of Christ in Memphis November 11-17. Tickets will be on sale during the period of November 7-13 inclusive with final return date November 23 except as follows: From Colorado (except Julesburg), Montana, New Mexico, Oklahoma, Texas, Utah, Wyoming and Province of Alberta, Canada, selling dates November 6-12 inclusive. Final return date November 24. From Arizona, California, Idaho, Nevada, Oregon, Washington and Province of British Columbia, Canada, selling dates November 3-9 inclusive. Final return date November 27.

Passengers using reduced rate convention tickets are required to reach starting point by midnight of final return date. Convention tickets must be validated by railroad agent at Memphis before passenger starts on return trip.

In order to secure the reduced rate it is necessary that an identification certificate be secured from the undersigned. These certificates will be issued to any member of the church upon receipt of application therefor, *accompanied by a self-addressed stamped envelope.* A certificate is good for the dependent members of one's family. It is not necessary to secure a separate certificate for each member of the family.

H. B. HOLLOWAY,
Transportation Secretary, International Convention of Disciples of Christ, 425 De Baliviere Ave., St. Louis, Mo.

Africa

In presenting this Africa number of WORLD CALL, the editors have attempted to set forth only the contribution the Disciples of Christ are making toward the solution of a problem which Lord Balfour has said is "entirely novel in history." The conditions disclosed make such work as we are doing increasingly imperative.

Our contributors to this number have all had practical experience on the field and are especially qualified to discuss their subjects, and to all of them we are deeply indebted. C. M. Yocum, secretary in the foreign department of the United Society, spent six months in Africa last summer, surveying intimately the field. Dr. G. J. P. Barger has given ten years to relieving physical suffering in Africa; Royal J. Dye was among our trail blazers across the continent; H. C. Hobgood, W. H. Edwards, E. R. Moon and W. R. Holder are all valiant missionaries, the last two serving in the home field at the present. Our cover is an enlarged snapshot made by C. M. Yocum of the principal street in the village of Bolenge, our first station.

In Appreciation

In leaving the work of the Board of Education (see page 36) G. I. Hoover automatically severs his connection with the WORLD CALL committee in which he has served for five years. Mr. Hoover has been faithful and conscientious in the discharge of his duties, cooperating in every way possible and keeping always the best interests of the magazine in mind. His splendid advice and counsel will be sorely missed.

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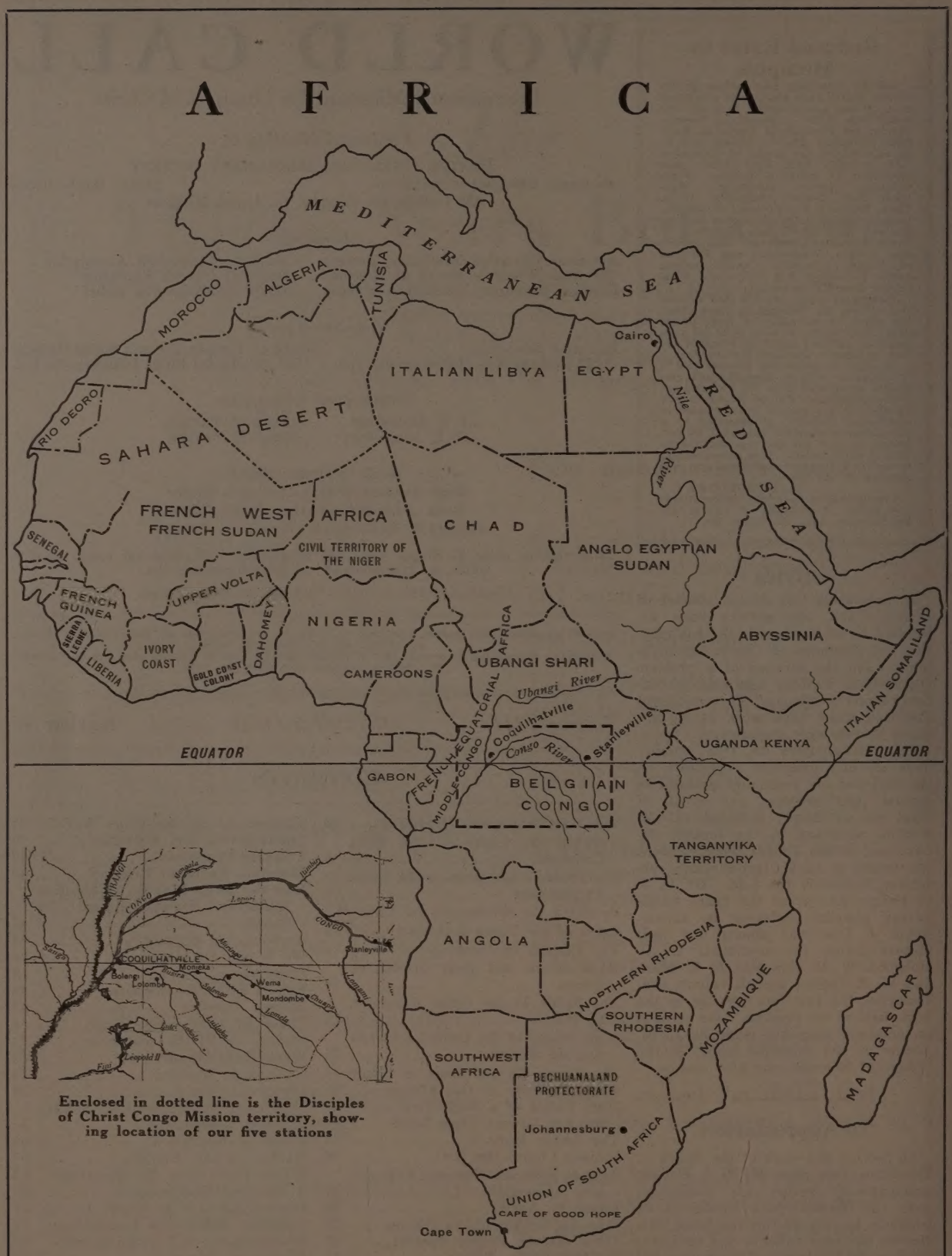


Enclosed in dotted line is the Disciples of Christ Congo Mission territory, showing location of our five stations

WORLD CALL

"What's Young Africa crying about?" asked Alice.

"He sees the white man coming," said the March Hare.

"But the white man is his friend. The older ones know that," Alice said.

"Not always," the March Hare replied. "They're waiting to see if he's carrying a Cross or coming for a cargo."

Volume VIII OCTOBER, 1926 Number 10

The Most Unpopular Beatitude

NONE of the revolutionary words with which the Savior opened the Sermon on the Mount have yet won practical realization on a large scale in North America, however piously we may have learned them by heart. We are most earnest in our ambition to be peacemakers and almost as sincere in our aspirations toward mercy and purity of heart. Even being persecuted for righteousness' sake holds a lure for most of us, possibly because the martyr usually gets the center of the stage.

The extreme of unpopularity must be accorded to meekness, though our Lord assures us that its reward is the inheritance of the earth. "We want the earth," but our experience and observation are exactly contrary to his word. And the old human habit, even necessity as we see it, of being governed by our own experience, rules our conduct. Meekness is taboo, it does not "get us anywhere."

And yet Christ gave us as the very first of his secrets of success another maxim almost identical with his exaltation of meekness, "Blessed are the poor in spirit!" The commentators have never made the distinction between humility and meekness quite clear, but the man in the street, though a deacon or an elder in the leading church of the city, does not dare to give way to either, except in the shelter of his own home or in the seclusion of the prayer meeting. They have no place in business, in politics or in any of the other big games that men play.

Over in Africa it is different. Maybe because the brand of Cain is still on the black man's brow to make him humble, and possibly the hard experience of seeing the finest of his sons and daughters go forth in endless processions of woe to be the slaves of white and brown has made him meek. And again, can it be that the hottest sun, the densest jungle, the mightiest river, the blackest storms, have crushed his pride? At any rate, the Negro is the one race now extant in considerable numbers that shows meekness as a prevailing trait.

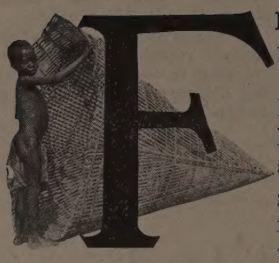
Does this not account for the amazing readiness with which the stalwart sons of the Congo forest accept the Author of the Beatitudes, and the eagerness with which they apply themselves to learning the way of the virtues that are not so congenial to them as the two that have least vogue in America? The Lord's hard sayings for them are mercy, purity and peacemaking. And how wonderfully they have given themselves to adding these graces also is manifest in every line of our Congo mission's history. No place at the Lord's table for the man who is at variance with his brother; no fellowship or recognition for one who is cruel to the weak; instant exclusion for those who relapse into the abominations of the old heathen ways!

MORE than a wonderful missionary achievement must be found in the record of the thirty years since the Disciples of Christ undertook to project the gospel into the heart of Africa. Side by side with the success of our representatives are similar demonstrations through the labors of Baptists, Presbyterians, Methodists and others, English, American, Swedish and various. More than numbers should impress us in our largest church and largest Christian Endeavor society in the world.

God has there lifted up and crowned the most unpopular principles of Christian life. He challenges European, American and Asiatic Christians by a living realization of the full gospel in all eight of the Beatitudes. Since these children of fear and ignorance have mastered, by divine grace, the virtues that were impossible for them, dare we more favored disciples of the one Lord stick at those which are not agreeable to our Nordic souls? And have we the grace to accept and acclaim Africa's contribution to universal Christianity?

Turning the Light on the Dark Continent

By C. M. YOCUM



A Congo fish net

FRIENDS, Africa is a mighty continent!"

With this sentence Dr. Royal J. Dye was in the habit of opening his Men and Millions speech in days gone by. Royal was right, for Africa *is* a mighty continent. Territorially it is the second largest continent in the world. Only Asia is larger. Africa is large enough to contain the United States of America, China, India, Argentine and still have room enough for most of the countries of Europe. Bigness is a characteristic of the African continent. It is the natural habitat of the elephant, rhinoceros, hippopotamus, and the giraffe, the largest animals in the world today.

Moreover, it contains within its boundaries the second largest river in the world, only the Amazon in South America being larger. Contained in the Congo River system are 10,000 miles of navigable waterways. It is estimated by engineers that 1,200,000 cubic feet of water pass out of the Congo River into the Atlantic Ocean every second. With such force does the Congo rush out into the Atlantic, that it has cut for itself a basin in the bed of the Atlantic from 1,000 to 4,000 feet deeper than the ocean bed round about. Moreover, that basin reaches out into the Atlantic from 75 to 100 miles. The coffee-colored waters of the Congo refuse to mingle with the blue waters of the Atlantic when first they come in contact and for from 100 to 200 miles out to sea, the waters of the Congo are visible. A thousand miles from the seacoast, the Congo River attains a width of twenty-five miles. In front of Bolenge, it is seven miles wide. In the one thousand miles from Stanley Pool to Stanley Falls, the river contains 4,000 islands. These lap and overlap in such a way that in many places it is impossible to see all the way across the Congo. Beginning at Stanley Pool and ending at Matadi, a distance of about 200 miles, the Congo River falls 800 feet. Most of this fall is within a distance of 90 miles. Engineers estimate that within this stretch the Congo River is capable of producing 55,000,000 horse power of electricity. They say that it would be possible to transmit this current to Europe with a loss of about fifty per cent and that even then there would be enough remaining to turn all the wheels that electricity now turns in Europe and still leave fifty per cent for future growth.

Commercially, Africa is a mighty continent. A humorist not long ago said, "I think of Africa as a plain of hot sand, bounded on the north by elephants, on the east by lions, on the south by hippopotami and on the west by giraffes." But there is much more in Africa than burning plains of sand. While it is true that the largest desert in the world is found in Africa, it is also true that there is much more than desert there. The best alfalfa in the world is not raised within the boundaries of the United States of America, but on the fertile fields of East Africa. Moreover, the soil is so deep and the rainfall so regular that twelve crops per year are possible. The finest cotton in all the world is probably not raised in the southern states of the United States of America, but in Africa. A large share of the world's supply of rubber, of copal, of palm oil come out of the heart of the dark continent. More cocoa is exported from Africa than from any other continent. Willard Price is authority for the statement that half the world's present production of gold, two-thirds of its present production in ivory and ninety-eight per cent of its present production in diamonds come from Africa. He

further states that the coal fields of Africa are as big as four Germanys. Its copper fields are equal to those of North America and Europe combined, while its iron beds amount to five times those of North America.

As a mission field, Africa is a mighty continent. The material missions work with is humanity and by far the richest asset of Africa, as of any country, is not its gold or its diamonds, but its people. According to T. H. P. Sailer, there are sixty million Mohammedans in Africa, and according to others there are as many if not more pagans. The problems among Mohammedans and pagans, while widely differing are in each case difficult—the task being stupendous. The Christian missionary advance among Mohammedans has been discouragingly slow but inroads are being made and the prospects for the future look more hopeful.

—C. M. Yocum

Hut built by a group of Christians near Bolenge for a crippled and destitute man in the village

The Disciples of Christ have confined their missionary work in Africa to the Belgian Congo where they work among the Bantu people. Now the Bantus are admittedly the most virile and most promising of the African peoples. It is thought by some authorities that the Bantus must have originated in the Great Lakes section of Africa and may be the result of the commingling of the Hamites of the north and the Negroes of Central Africa. Whether this be true or not it is true that they have spread rapidly down across the entire continent, annihilating or absorbing the aborigines. Their language is quite thoroughly developed in many regards. Contained in it is a verb which is highly flexible. Moreover, the language is poetical and beautiful in the extreme. The plurals are formed not by adding a suffix at the end, but by a prefix at the beginning. The subject of the sentence commands the entire sentence in such a way that every adjective, if there be more than one, and every verb must begin in the same way, hence the sentences are colorfully alliterative. These native people in the jungles of Africa know how to use that language in a wonderful way. While only one of the dialects of the Bantu had been reduced to writing before the missionary arrived and while 423 of them are yet without the Word of God, nevertheless, surprising as it may seem, the Africans speak their language practically perfectly. Probably arising out of the fact that each African must be his own lawyer and plead his own case before the village council, facility and skill in public address have been attained by practically all of them.

—C. M. Yocum

Yes, Africa has ivory. Here are a few tusks brought into a village near Bolenge by the natives. The largest one weighs 70 pounds and is worth about $170

—C. M. Yocum

Rubber plantation near Monieka

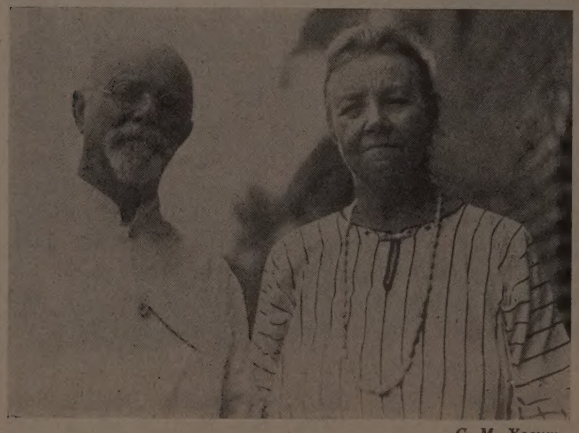
Moreover, many years before the white man dreamed of broadcasting, the Bantus of Africa had a well developed system of their own. It is true it is not worked out on electrical principles but on a purely mechanical principle. A log is hollowed out through a slit at the top of it. The lip along one side of the slit is left thicker than on the other. By means of two sticks, the log is pounded at either side of the slit. The thin lip emits a high, ringing, tenor tone and the thicker lip a deep, resonant, bass tone. By a combination of high and low tones, as we have the dot and the dash or the short and the long in the Morse code, they have worked out a code whereby they can

send a message as far as the *lokoli* can be heard, which in the quiet of the night or when the wind is in the right direction, is from seven to a dozen miles.

In the heart of the Belgian Congo the native folk live grouped together in villages ranging from 200 people to 1,000 or possibly a few more. They never live isolated, but always grouped in villages. The reason is quite apparent. There are wild beasts in the jungles round about and there are wilder men in other villages, hence for mutual protection they group themselves together.

In certain underlying principles of diet, they eat very much as other folk do elsewhere in the world —that is, they like fruits, vegetables and meat. Cassava, palm nuts, greens, bananas, plantain and the flesh of wild animals form their principal diet. They relish meat to a marked degree and eat practically every living thing of the forest. Monkey stew and snake steak are rare delicacies. Caterpillar salad is considered a most palatable dish.

These children of the forest are also lovers of adornment. Jewelry, however, is prized for its quantity rather than for its quality, hence the village blacksmith is also the jeweler. Neck rings of brass that weigh as much as thirty pounds, and anklets that weigh from five to ten pounds are worn by the favored wives. Having little clothing on which to work their embroidery, they work it upon material that is more enduring. A woman



—*C. M. Yocum*

Mr. and Mrs. Joseph Clark, the two oldest white people in point of years and missionary service on the Congo. They went to the field in 1880. Their daughter, now in Chicago, was the first white child born in Congo

of artistic ability will draw a design upon the back, shoulders or face of another woman. Then with a sharp knife she will cut deep into the flesh along these lines. Pepper or other irritating substance is then rubbed into the wounds to keep them from healing readily. When they finally heal, a scar tissue has been so formed that there are large welts, sometimes as large as a finger, hence the embroidery is wrought into fabric where it will never be lost in the laundry and will never fade or wear out.

The territory the United Christian Missionary Society occupies in Africa lies along the Equator beginning where the Congo River crosses it for the second time, and extends east from 400 to 500 miles, reaching north and south about 200 miles. In this territory, and located upon its mighty rivers, are five principal mission stations—Bo-

Mark Njoji, the native preacher at Bolenge, and Mr. and Mrs. Yocum, with the leopard shot by Mr. Yocum

lenge, Lotumbe, Monieka, Wema and Mondombe. Out from them are 461 outstations in which an evangelist or an evangelist and a school teacher are located. In each station we have our own brick kilns where brick is burnt for our buildings; we have our own schools, hospitals, residences and other such equipment. At Bolenge we have a saw mill where lumber is prepared. At Bolenge also we have an electric light plant, a Fordson tractor and a printing establishment. We also own the largest fleet of mission boats in the world in the steamships Oregon, Illinois and Missouri and a gasoline launch, an additional launch at present being contracted for.

Of course, all of this work revolves around the church, the building of the church being the principal purpose for which we labor there. Twenty years ago we had but one church in Africa with 91 members. Today we have 50 missionaries, 774 native workers, 32 organized churches, 844 places of worship, 64 self-supporting groups of Christians, 2,834 baptisms last year, with a total church membership of 14,829. Nor should it be supposed that this rapidly growing church is made up of so-called "rice" Christians. In many respects, the standards of the African church are higher than those in America. It is altogether true that some self-respecting church members and officials in

America would be under discipline were they members of the church in Africa. Discipline for immorality, for drinking, for smoking, for covetousness, is swift and severe. One returns to the fellowship of the church by admitting his sin, by asking forgiveness and by pledging one's best efforts toward a clean Christian life.

In things spiritual these dusky Africans are making marked progress. Our trip up the river from Kinshassa to Bolenge was made on a slow old state boat called the Semois. Just above Ngombe, about one and a half days below Bolenge, the Semois broke down and it was necessary to return to Ngombe for repairs. The captain said there was no way of knowing how long we would be compelled to wait. Since our conference had already assembled and was awaiting our arrival, we at once sent a message to Bolenge asking that one of our boats be sent to us, if one was available. The Missouri at once was started down river. In the meantime the Semois was repaired and we resumed our up-river journey. The Missouri, being a smaller boat dodged around one of the many islands in the river and we missed her. The Semois tied up for the night at Wengi. There we learned that the Missouri had gone down river that morning. About two o'clock in the morning we heard a boat whistle. Slipping out of our berths we went on deck and looking down river saw a steamer approaching. The wood sparks were belching so regularly from her funnel that it looked like a steady light high up on a large boat and we said, "It can't be the Missouri." Whoever she was, she was coming full steam ahead, her engines panting like a race horse. Shutting off her steam she came drifting into our lights, and across her bow we saw the name "Missouri." Her captain, Imboli, saw her securely tied to the barge alongside the Semois and then leaped from her deck to the barge, scampered across it and scaled the side of the larger boat and gave us his greetings. He spoke first to A. F. Hensey, whom he knew, and then to me. After a brief conversation in which he told us he had made the round trip to Ngombe in eighteen hours, stopping there only for wood, it having required the Semois sixteen hours to make the journey one way, we retired again, he to his bunk on the Missouri and we to ours on the Semois. At six next morning we were awakened by sweet music, a hymn, then a prayer and a Scripture lesson. Imboli, erstwhile heathen but now Christian and captain of the good ship Missouri, was leading his men in their sunrise prayer meeting. His vessel was anchored alongside a boat on which were many Godless people, but it made no difference to Imboli. He held his sunrise meeting just the same. From that time on in our journeyings oft up and down the river these prayer meetings became our alarm clock. The spiritual life of the church in Africa is growing deep and rich and strong.

Other articles in this number of WORLD CALL will deal with lines of activity and phases of work carried on by our Congo Mission. This article is introductory and preliminary. May the reader who enters Africa by it, thoroughly enjoy and profit by his visit to the Congo through the medium of the pages which follow. It remains now only to be said that many millions of Africa's dusky children of the dark forest await with joyful anticipation the coming of the messengers of Christ.

—*C. M. Yocum*

The village council

A JOURNEY of five days above Bolenge, on the Steamship Illinois, took us to the outpost on the Ngiri River where a conference with native evangelists for that district was to be held. At the end of the second day, Mrs. Yocum, Mrs. Edwards and I retired to our cabins on the boat, leaving Mr. Edwards to talk a palaver with the native heathen elders of the heathen village.

After an hour and a half, possibly two hours, Mr. Edwards called me, stating that the heathen elders wanted to ask me a question. I dressed and went out into the beauty of the African night. The African moon, just past the zenith of the heavens, was shrouded a bit by a misty cloud, which made her all the more wistful and beautiful. The native village lay huddled against the forbidding wall of the jungle.

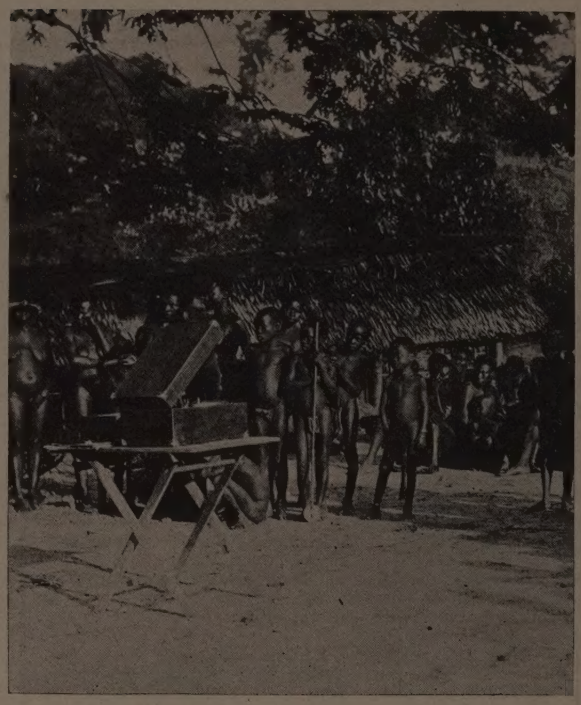
In the center of the street, around the camp fire, sat the village council. After an exchange of native greetings, they asked me, "White man, why don't you send us a missionary to live here with us all the time? Your missionaries only come here once a year. We love to hear their message when they come, but we are old and our hearts are hard." I told them that we had not enough missionaries to send one to each village that was pleading, and that, moreover, we thought it better to concentrate at such places as Bolenge, and have them send their boys and girls to us there, that we would train them and return them to their homes, so that they, in turn, might tell the story. They answered, "But, White Man, Bolenge is five days' journey from here. Moreover, isn't this a fine center for all the upper Ngiri work?" Again I explained that we did not have enough missionaries to go around, and they countered with this argument: "White Man, you can't get away with that statement. Don't we know that white people in America are as numerous as *bangangu*. (*Bangangu* is the leaf of the cassava and grows by multiplied millions in Central Africa) Why won't more of them come and tell us the story?"

—C. M. YOCUM.

The Crescent Conquest or the Cross Triumphant?

By ROYAL J. DYE

IN THE fourth and fifth centuries Christianity had spread over the larger part of Northern Africa. Its bishops were learned and influential. The largest library of original manuscripts extant was at Alexandria. Then the church fell into disputings and wranglings over theological contentions—the fundamentalists and modernists of that day. The Christians forgot their marching orders, "Go," in the bitterness and the heat of their hatred. The spirit of love and their loyalty to Christ's command were lost in the smoke and fog of factional fights. The church had "set" in formalism and ceremonies. They gloried in their temples and cathedrals rather than the promulgation of their faith.



Music may have its charms but it is given a doubtful hearing in Africa when it comes from a wooden box. Because of their ignorance and superstition, these primitive people are amazingly susceptible to influences from the outside world and to them the Mohammedan sword and crescent make a deep appeal

Islam, with a fiery political conquest in the name of fanatical religion, swept like a conflagration over this idle, contentious church. It threatened to spread over Christian Europe until God, through Charles Martel, the Hammer, drove it back. The Conquest of the tribes of North Africa was finally effected. Gradually it overcame and enslaved the wild tribes adjacent till now the north one-third of Africa has 70,000,000 Mohammedans. These Arab slavers provided the slaves ready for the markets of Europe and America. It was against these very slavers that Livingstone cried out in his last great appeal, "May God's richest blessing rest upon American, European or Turk, whoever will rid Africa from this awful curse." The Crescent still enslaves today, driving them along the caravan trails to the markets of North Africa.

The warlike Senussi, the fanatical dervishes, and the Hausa traders are the present-day politico-militant shock troops of Mohammedan advance. Their battle cry of "Allah ila la," "There is no God but God," and their ceremonial formalism, to these superstitious fear worshipers of fetishism, come as a great hope, where there has been no hope. Their appeal to all the sensual nature of the degraded pagan tribes wins quick response, through polygamy and concubinage permitted by Mohammed for his own convenience together with immediate and repeated divorce countenanced by the Koran. The long, flowing robes, haughty dignity, and phylacteries give a social distinction to the erstwhile naked, besmirched "children of the forest." Their specious plea of a "Brotherhood of Blackmen" and the esprit de corps that animates them, captures the imagination and incites the passions of racial pride and race hatred dormant in these kindly, friendly sons of nature. The cruelty and brutality of Islam seen in their treatment of all subject peoples even today, finds its complement in the cannibalism and savagery that is a very natural part of their old life. The natives are asked to give up but little to adopt this chimera of a nominal faith in God. With what strides is Islam sweeping south over the 60,000,000, wild, untouched, pagan, uncivilized tribes of Equatorial Africa! It meets a ready acceptance in a virgin soil. Strangely favored by the colonial policies of Christian England and France, Mohammedanism is patently advanced while missionaries are sometimes officially hindered.

Christianity, though slower in momentum, with a truly comprehensive and modern program of education, soon discounts the shallow schools of Mohammedanism. It provides a real basis for advancement. The industrial-educational program adopted by most Protestant missions makes a solid foundation for a self-supporting church. (See WORLD CALL, May, 1926, page 14.) Christianity

with its message of love and true brotherhood of all mankind gives a sure basis of social content. The gospel with its message of peace and good will develops a strange, undreamed of contentment in the breasts of these wild, bloody tribesmen. Spears are laid aside, bows and arrows are forgotten, pitfalls and poison become disused and knives are not sharpened for battle. Surprising to say, they are not repelled by the requirements of Christian virtue: the giving up of polygamous wives and a licentious village life unimaginable to us, together with the acquirement of truthfulness, honesty, sobriety and self-restraint. These seem to satisfy an unknown hunger of soul. Above all, the preaching of a living, loving Savior sufficient for all their needs, appeals to every noble instinct and fills their need of a true faith in God. The one they once knew and feared, as one that hated them, him they are now learning to love.

A Mohammedan mosque in Kinshassa

What wonderful evangelists these native converts! All the passion of the old life transformed into a zeal for the gospel. Natural born debaters, they are keen in repartee, fearless and fiery in their newborn enthusiasm, preachers of a righteousness so astounding that the naked, wild villagers listen in amazement. Living themselves amid temptations we cannot imagine, they confound their former enemies and tribesmen by their own miraculously changed lives. (Less than 10% have backslidden during a period of twenty-five years.) Sacrificing and heroic, they are building a real New Testament Christianity, simple in its faith, and devoted in its proclamation of the Good News. They need our help in training their leaders through the big industrial school, and the Bible college being developed there. We must equip the native leadership for the building of a Christian civilization in the heart of the pagan dark continent.

The battle-line is stretched taut across the heart of Africa facing the northern attack of Islam. In football parlance we would say that the Presbyterians in their great field are left end, the Missionary Alliance and Swedish Baptists, the left tackle, the American and English Baptists, the left guard, the Disciples, center, the English Baptists, right guard, with the

A market scene in Kinshassa. On the heels of the missionaries come commercial interests, the adoption of clothing and orderly business methods until there are today, directly in the wake of missionary advance through the interior of Africa, organized communities where scarcely a decade ago there were pagan and uncivilized villages

Congo Balolo Mission assisting, the Africa Inland and Heart of African Missions as right tackle, and the great Church of Uganda (Episcopal) with the Friends, right end. Facing the advance from the east are the Plymouth Brethren, Methodists and Congregationalists stretching their line from the English Baptists on the north to Christian South Africa. How thin this line! How poorly equipped! How lacking in supplies against an aggressive foe! How meager the medical provisions! We didn't fight that way in the World War. We didn't pass collection baskets then. We gave and gave and gave and then again. The foe, implacable and hating, is actively on the march coming down the rivers and over old slave trails. Already in their effrontery they walk the streets of Bolenge, where the great church of about five thousand blocks their path. They have now even entered our remotest fields, competing with us in the virgin territory. (See WORLD CALL, September, 1926, page 58.)

We must advance or lose forever our chance. Once a zealot of Islam it is almost impossible to change an African. They hate a Christian. Ten converts in fifteen years is one hard fought record. Last year in pagan, untouched villages, we alone baptized 2,834 converts, and in our five stations the year before 2,532 were baptized: Our brethren on all sides had like encouraging results. We dare not stand still. This is Christianity's day of opportunity. The native church and those fiery evangelists are ready to "GO." Shall we bid them to march forward and take this great pagan unoccupied field? Matt. 9:37-38. A new station (a center of gospel attack) is immediately imperative far to the north against this threatening advance. The government welcomes us. Powerful chiefs of distant tribes plead for help. God himself commands "GO." What will be our answer? The next two or three years will tell the story. A Crescent Conquest or the Cross Triumphant among these pagan peoples. WHICH?

Speaking of Islam

S. M. ZWEMER, one of the world's greatest authorities on the Moslem problem, in an address before the International Conference on Christian Missions in Africa held in Belgium in September, said:

"What are the elements of strength and weakness in Islam, what are its advantages and disadvantages as compared with Christian missions in Africa today? First of all we must make the distinction, often lost sight of, that Islam in Africa spreads more rapidly than Christianity but Christianity penetrates more deeply. Islam is itself so animistic that it has failed to uproot pagan practices or to remove the terror of spirits and demon worship. But in its pilgrimage rites, its doctrine of jinn, of magic, of amulets and charms, it does indeed find easier access to the mind of the Negro and it demands no great change in his beliefs or practices. Islam and animism live in very neighborly fashion on the same street and in the same soul. No definite line marks the border between Moslem and pagan tribes on the map of Africa or in the mind of the African. . . .

"Christianity, on the contrary, is everywhere in Africa not a disintegrating but a consolidating force. . . . If the Christian church in Africa could be aroused to its present opportunity, be healed of its needless divisions, present a united front and proclaim a living Savior she would carry victory everywhere. Already ninety per cent of the educational program for Africa south of the Sudan is in the missionary's hands. Every school produces readers; and they are all taught to read in their own tongue the Book which is as a hammer and as a fire to break down superstition and kindle the flame of a new and purer life. Missionaries in Africa, not Moslem dervishes, are laying the foundations of literary education for the Negro races. In schools of the Protestant missions in Africa there are nearly a million pupils today."

For Africa

Jesus, 'tis nigh two thousand years ago,
One would have poured as pebbles in your hand
Gold, gems, slaves, souls—the riches of our land,
Had you but knelt. Help us to understand
The splendor of your everlasting "No!"

Years ago, Jesus, nigh two thousand years,
In mother's arms you went our southward way,
And sought our land, and blessing, bade it stay
Childhood's own soil. Convert our hearts this day
To hail your kingdom there—your smiles, your tears!

O heart, yet giving, as of old you gave,
Thanks for your childhood's lore to these revealed—
That to our clearer, shrewder eyes is sealed—
Humble us, humble heart, ere yet we yield.
To them those lesser lores they need and crave!

Mashonaland.

ARTHUR S. CRIPPS in the *International Review of Missions.*

Small clearings in the jungle afford natural auditoriums for preaching services on itinerating trips through the back country

Breaking the Wilderness for Christ

By E. R. MOON

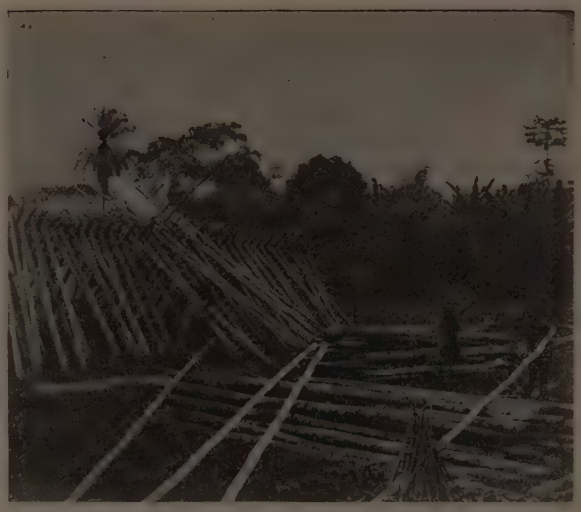
YEARS ago when Henry M. Stanley and his men began to blast out roads in the solid rock along the lower Congo River, they were nicknamed *Bola Matadi,* rock breakers. Since then the use of the name has spread until now every government official who is serving in the Congo is known as *Bola Matadi.* Beyond the Crystal Mountains, where Stanley was making roads, lies the great interior basin of the Congo with an elevation of almost a thousand feet. Having been at one time the bed of a vast inland sea, this basin is quite level and in the equatorial region is covered with a dense forest. Great trees, vines and brush woven together in an almost impenetrable mass spread over the region like a huge mantle. The vines, like lace, trail in the water along the banks of the mighty Congo and its tributaries. There is a monotony about the scenery. A picture taken in one place might fit just as well in ten thousand other places; but to one who loves it there is infinite variety in its wonderful foliage and ever changing moods. No two months of the year is this forest the same. Every conceivable shade of green is there. Now banks of smaller shrubs will throw out their new leaves, dazzling white in the tropical sun. Some giant tree, leaning out over the river, will burst forth with its million white blossoms and flood the whole region with fragrance, and wild lilac trees add to the beauty and perfume. Then the great *benkoli,* ironwood trees, towering above their surroundings, put forth their new leaves, veritable torches of flame in their brightness of color.

Hidden away in the depths of this mighty forest are thousands of villages whose witch-bound inhabitants dwell in a mental and spiritual state of darkness that is only comparable with the dark recesses of the jungle; and, like the jungle, to one who loves them, there is much that is beautiful and worthy of most tender care. The forest depths have echoed to the slave driver's lash. They have been pierced by the shrieks of the suffering and the groans of the dying as their children suffered at the hands of avarice and greed. Today they are resounding to the ax and saw, as commerce and industry are penetrating in search of hidden treasures.

The true *Babola Ngonda,* forest breaker, today is the missionary of the cross. He seeks not to exploit but to develop; not to take from the people but to give them Christ whose love and light will help them to eliminate the evil and save the good. Through his ministry the chains of witchcraft are being broken and the songs of the redeemed are replacing the minor chords of sorrow and sadness.

In 1916 our mission chose four of us to explore

the country along the headwaters of the Ruki-Juapa River system and see whether that was a suitable place for missionary advance. We took with us as carriers a number of native men from our established mission stations. When we reached the Juapa River region the natives in our party nicknamed it *botaka,* which means naked, for almost all of the people living there are entirely nude. Their houses are low thatched roof shelters with the ridge pole about five or six feet from the ground. Sometimes the sides are crudely enclosed with bark or leaves and bamboo splints but often one or more sides of the hut are left open. Their beds consist of round poles, four to six inches in diameter, split in halves and placed on the ground with the round side upward. Without bedding, matting or covering they sleep on these poles. Occasionally one will find a stool hewn out of a solid block of wood or a three-pronged stick used as a substitute for a chair. The natives usually squat on the ground or sit on a small stick of wood.



Preparing poles for building houses in the native fashion

Each village usually has a blacksmith and a woodhewer fairly well skilled in his art. One of the products of the wood-hewer is the African "radio-phone." No village or family of importance would be without such an instrument. By means of these two-toned wooden drums communications of business, pleasure and war are made over distances of ten to fifteen miles. They also talk with the dead for three months after death by means of these instruments. (This is where they excel the white man's radio.)

After the survey of the Juapa country was made in 1916 a few native evangelists were sent to begin work among these people. Not long before the opening of the mission station at Mondombe in May, 1920, there was an uprising among the natives against the approach of civilization. They threatened to kill anyone who possessed anything that came from a white man's country. Some of our native evangelists had narrow escapes. In one village our teachers refused to discard their European clothing and go naked. Their house was surrounded and a poisoned arrow was shot into the skirts of the evangelist's wife. She, believing that the arrow had struck her, screamed that she had been killed. A heavy storm then broke and the warriors went off chanting the victor's song. The next day the two evangelists and their wives made their escape. In another village two natives serving in the colonial police force were killed. The murderers buried them, but later, the same day, dug them up and ate them in a cannibal feast. They smoked their hands and wore them around their necks as charms.

About this time Miss Goldie Wells, Mrs. Moon and I had the privilege of opening a new station at Mondombe. Space does not permit me to tell of the weary hours of toil and care missionaries must pass through when they undertake to make a new mission station in the jungle. The forest must be cleared, brick and lumber made from raw material by means of unskilled native workmen who are as "raw" as the materials with which they work. There we were, five hundred miles from the main river, five hundred miles from the post office and telegraph station. We were living in a poorly constructed mud house that had never been finished. There

Colored pictures are an invaluable aid in giving the rudiments of education to the children in our farthest station, Mondombe; Miss Goldie Wells, teacher

were great cracks in the dirt floor and hiding places in the rough walls for all kinds of insects. While we lived there we killed snakes, scorpions, centipedes, and tarantulas, and the house swarmed with crickets and cockroaches. We had the windows barred lest some prowling leopard pay us an untimely visit. Driver ants frequently came in to help make life interesting.

When we first went to Mondombe the chief and elders of the village were opposed to the mission and hindered our work in every way. Young married men who came to work for us were deprived of their wives and if they had children their family or clan would keep them also. In spite of the opposition more than a hundred workmen were soon enrolled, most of them young men. We had school for them each morning from six to seven. The attitude of the older men of the village made it impossible to get girls to come to the mission, for they are owned by the men and can do nothing without the consent of their husbands.

It was also difficult to get hold of the children. We lacked almost every material thing needed in a school. A palm grove was used for a building, seats were made out of the slabs from the logs that were sawn into lumber, a blackboard was made and hung on a palm tree. The sands of the path served for slates and fingers or sticks for pencils. Picture postcards and magazine illustrations were used, and many native materials that the ingenuity of the teacher suggested. The greatest need was pupils. Miss Wells with patience and tact went daily out in the village making friends with mothers and children. Finally a few small children came. They were interested and brought others. Gradually older ones were attracted until at the end of about three years practically every child in town of school or kindergarten age had been to school under the palms or in the school building that was constructed later.

The staff of workmen grew till we had about two hundred. They represented many villages. A few came with their wives. Some of these couples were converts who came in from some outstation where a native evangelist was stationed. Regular religious services were held during the week and the group of Christian workmen gradually enlarged.

The influence of the mission spread abroad and villages began asking for preachers and teachers. We had only a few, who had come from our older stations, who were prepared to teach and preach. A chief came down several days march from the north and asked for a preacher. There was none ready that I felt could be spared at the time; so I put the chief off by saying that they couldn't expect a preacher unless they built a church for him. He turned around and walked off. In a few weeks he was back saying that the church was ready. I put him off again by telling him that the preacher would need a house to live in. Not long afterwards the chief was back, saying, "The church is ready and the house is done; now I want my preacher." There was only one man ready to preach at that time and he was the best apprentice carpenter on the staff. I hated to lose

The primitive dance of the natives accompanied by the weird music of wooden drums and tuneless chants greets the itinerating missionary everywhere in the back country

him during that early building period, but I thoroughly believe that the greatest work in all the world is to preach the gospel of Jesus Christ. It often costs me what it did that day when I sent that young man off to preach.

Feeling the growing demand for native workers, we soon presented a definite call to our group of Christians and began the Mondombe Evangelistic Training School with an enrollment of thirty. Mondombe has sent out, to date, about ninety teachers and preachers, most of them the product of this school. They go out for a period of about six months, then come in for an institute of from two to four weeks. All the converts who are ready for baptism come with them and are baptized at the time of the institute. Up to last Christmas there had been buried in Christian baptism in the waters of the Juapa River at Mondombe 1,639. There are numbered among the converts some of the most influential men of the district. There is a witch doctor who gave up his lucrative practice and several wives to become a Christian. We have chiefs who resigned their chieftainship to enter the ministry.

Beyond our present occupied territory stretches the unbroken equatorial forest. Ten days beyond Mondombe by jungle trail is a field for which we have hoped and prayed for years for staff and support to enable us to enter. Up the Momboyo River is another great field calling for more adequate occupancy. The great Ubangi still lies unoccupied at our door. Ten years ago—yes, five years ago—we could have marched into any of these fields with little opposition from Catholicism and none from Mohammedanism. Today Catholicism is being well established in every section and Mohammedans are penetrating into the very heart of our field. God has given us a wonderful field in Africa. A great work has been done, but a greater remains. Each day we delay the task will grow more difficult. We have had remarkable success breaking down witchcraft and heathen superstitions. Prejudices created by Roman opposition make the work much slower. But still worse will be the fanaticism of Islam. May we hasten to occupy the remaining portions of our territory so that Mohammed shall find o his arrival a well established church of Christ

African executioner's iron knife

Signs of the Times in Africa

IS IT realized in missionary circles how rapid is the commercial growth in Belgian Congo? In 1925, according to one compilation, twenty-two new companies were organized with a capital of 239 million francs, ($46,127,000 par value). At the end of 1925 the total commercial capital in Congo reached more than two billion francs, ($386,000,000 par value).

THE air line between Leopoldville (west Belgian Congo) and Katanga, (east Belgian Congo) became a reality in February when the big three-motor Handley-Page biplane, Marie Jose, made the round trip for the first time. The trip took thirty hours flying time each way. By river and rail the round-trip takes three months!

Airplanes are now flying regularly between Stanley Pool, near Leopoldville, and Katanga every eighteen days, making connections with the Belgium boats arriving from Antwerp.

WORK is presently to be begun on three new 10-kilowatt wireless stations at Coquilhatville, Lisala and Albertville. The Coquilhatville plant is to be a short-wave one, capable of sending direct to Belgium.

THE last link in a Cape-to-Cairo line is forged—from Stanleyville to the Nile. The journey from end to end of the continent may now be made in a commercial way without a single day of trekking. Rail, steamer and motor all the way. The motor road from Stanleyville north toward Rejaf on the Nile was formally inaugurated in February. In September a regular service of six days was established between Stanleyville and Rejaf via Buta, Bambili, Niangara and Faradje. From the Cape it is 7 days to Elisabethville by rail, another 15 days to Rejaf by river, rail and motor, 7 days to Khartoum by river, and 5 more to Cairo by river and rail, a total of 34 days.

IN HIS farewell to South Africa after thirty years of service there, Donald Fraser said: "I hope that the day is coming when the word "Presbyterian" will be dropped from the name of this Bantu church through union with other Christian bodies. For here in South Africa denominationalism has gone mad. . . . The spirit of dividedness has greatly weakened the testimony and service of the Christian church, so much so that few Christian bodies have elbow room for the full presentation of the message of the gospel."

Dr. Fraser is a former moderator of the United Free Church of Scotland and leaves Africa to become foreign missionary secretary of that same Presbyterian body.

—C. M. Vocum

In startling contrast to surrounding paganism and uncivilized living are the Christian congregations at mission stations, such as this one at Mondombe, our most distant location

The Church in Congo

By WILLIAM R. HOLDER

THE emphasis in preaching, as well as the form of organization, in any mission field is largely determined by the life of the people, and is not purposely patterned after the home church. The church in primitive lands succeeds best when it can consecrate old loyalties to high and holy purposes. The African animist in his enslaving fear of evil spirits is careful of his charms and their taboo, for they mean security for him and his dependents. So the gospel of a loving Father God who has created us in his image and whose children we are is proclaimed to them as the better way.

Organization

In the early years of the Congo church there was no organization. Then came the time when the organization was merely nominal and was a method of training the future leaders. The missionaries called into consultation the more developed native converts who helped the missionary understand the native mind, and whom the missionary helped by approaching all problems from the Christian viewpoint. The missionary would not attempt to adjust any native palaver, whether domestic or financial, without calling to his side one or more chosen leaders of the Christian group. As gradually and carefully as circumstances would permit, real responsibility was transferred to the native leaders, until today all important decisions of the missionaries or native leaders are reviewed and acted upon by the native church board, over which the missionary may preside or with which he may sit in an advisory capacity. The two objects which must ever be uppermost are building Christ-like character and a faithful continuance at the missionary task of the church.

The elders, the caretakers and a few chosen women compose the church board. There, as at home, no close division of responsibility is attempted. Since native society is divided into antagonistic tribes, in so far as seems wise a Christian leadership for each tribal group is secured. Difficulties arising within the tribal group go first to their own leader. A very delicate task of the missionary is to secure impartial decisions, as there is a very natural tendency to be lenient to one's own and extremely severe with others. When the board meets to review these decisions there is often very warm discussion, and the mis-

sionary is called upon to reconcile their differences and get a unanimous action to a wise and Christian solution. These leaders take their responsibilities seriously. They give care and council to their people and eloquently voice their needs. They denounce evil-doing with power and view the fruits of penitence with joyous forgiveness.

Method

Each of our Congo stations is responsible for a territory of about 10,000 square miles and a population of 100,000. The central station, therefore, must be a training and radiating center. The native preachers and teachers go to the outposts for a period of five months and then come in for a month at the station, during which time an institute is conducted for their further instruction. They attend classes during the day and the missionary, or an outstanding native preacher, brings them a message each evening. At the close of the institute they receive their pay and supplies and return to their posts for another five months. As often as possible the missionaries make itineraries to these outposts to help and encourage the workers and native Christians as much as possible. The missionary advocates better homes, better balanced diet, treats the sick, builds chapels, settles palavers, admonishes backsliders, encourages the faithful and preaches to all to the limit of his strength. As continuously as the missionary personnel will permit a group of young men is kept in training in the central school for this great task of Christianizing the hinterland.

Knowing that faith can only come by hearing, the missionary sees to it that every one desiring membership in the church is first thoroughly instructed in the doctrines and obligations which control the Christian life. Those who are undertaking the difficult task of breaking away from the old life are supposed to live free from offense for an indefinite period before taking the steps which formally identify them with the church. Otherwise those who are seeking the charm which brings superior blessings to the white man, would by a formal obedience degrade the church. The missionaries stand uncompromisingly for *believers'* baptism and *believers'* baptism only.

Before and after Christ came to Congo. Nkum, a heathen witch doctor and his Christian daughter, a student in our Bolenge school

Discipline

In the face of heathen degradation the standard of Christian living must be consistently upheld and exemplified. The most difficult task of the church in Congo is not winning converts, but rather the guiding of the converts so that they are not again entangled. Were the church to permit any laxity to go unrebuked the unconverted would get a false idea of the Christian life. When a Christian is known to be guilty of serious offense he is suspended from membership until he confesses his error and asks for reinstatement. Some of the offenses for which native Christians have been and are placed under discipline seem ridiculous to the home folk. The reason is that some things which are innocent in themselves have a direct connection with the old corrupt life and since they derive their significance from evil they suggest evil to heathen and Christian alike. For instance, a certain form of hair-dressing took the place of the scarlet robe for wayside women. With the coming of civilization certain arrangements of the clothing serve the same purpose. The native leaders are insist-

Wayside preaching. The native itinerating evangelist has not even taken the pack from his back in his brief pause at this village to tell the old, old story

ent that women who do those things shall be placed under discipline. The unfortunate result of this necessary discipline is that the primitive mind forms the conclusion that a soul is irrevocably lost unless a formal reinstatement takes place. But we must emphasize the simple gospel position that an impenitent sinner is under condemnation. Even we American Christians have not freed the spirituality of Christ from mechanical forms in our thinking, so we must be patient with new converts from a heathen society.

Support

The Congo Christians put the American church to shame in sacrificial giving. In the old life they gave at least one-third of their income to what might be termed religious purposes. And under proper guidance they will give as liberally from love and gratitude as they formerly gave from fear of evil spirits. But as they come to know more of the world there is a noticeable tendency to give less. They learn that the people who are blessed with the highest and holiest religion ever revealed to humanity are esteeming it cheaply and are giving less proportionately for it than the Jews and heathen gave for their inferior faiths. The missionaries are constantly challengng the native church to put the Cross back in Christianity and thereby rebuke and stimulate the complacent home church. They respond magnificently. The tithe has been held constantly before the Congo church as the least any Christian should give. Many of the Congo Christians go well beyond the tithe. Paul Eala of Monieka gave his tithe promptly and conscientiously as he received his pay each month. But at the Christmas season, when a special thank-offering for the blessings of the year is given, Paul Eala placed on the table three months' pay in addition to his tithe. He has no income save a meager salary. Were the home Christians to give in the same proportion, the total amount given by American disciples would be multiplied by seven. Many times have we watched these recent converts from heathenism marching past the table where they had communed with their Lord and, like the early disciples, laying on the altar their choicest possessions. They are kept in mind of the fact that God has never approved any worship in which sacrifice did not have a central place.

A group of evangelists from upriver stations coming into Bolenge with candidates for baptism. Note the flotilla of canoes

—C. M. Yocum

The Bolenge group welcoming the new arrivals

Problems

The greatest difficulty in the way of Christianizing Africa is the undeniable greed of the so-called Christian nations, which, under the protection of military power, glut themselves at great cost to the native peoples. How can an illiterate infant church, with only meager support from abroad, counteract this monstrous thing which is the very antithesis of the spirit and teaching of Jesus? The native's growing comprehension of Christ brings a keener resentment of the injustice of this foreign occupation and exploitation. The use made of colonies during the war proved to the native people that foreign powers would conscript them and take them to their death to attain the government's ends, and would use a victory thus gained to tighten the white man's hold on his foreign colonies. Civilization has coined other names for it, but to the native mind it is slavery. The African Christians are confident that their well-being is not the primary purpose of the white men who have taken possession of their country.

There is nothing inherent in heathenism that can long withstand the gospel when it is worthily proclaimed and exemplified. But the colossal selfishness on the part of older Christians is so baffling a problem that the native church stands confused and depressed before it. Those who accept Christianity become to their heathen kinsmen what the tax-gatherers were to the Jews. They have apparently allied themselves with the very powers that are robbing and enslaving their own people. The Congo church is expecting from the Christians of Europe and America a reaffirmation of our adherence to Jesus Christ which shall register in a changed attitude toward them of these governments which hold the directive power over their country and their lives.

Hand Work and Soul Growth in Congo

By W. H. EDWARDS

AMONG the crying needs of the Congo section of Africa that the missionary forces are endeavoring to meet, none is more urgent than that of industrial development. If the Christian church is to be made permanent in Congoland it must be built on solid Christian character. Experience has shown clearly that such character can be developed only through hard work; not by inspiration only but also by perspiration. In our missionary enterprise in Congo, whilst evangelism is ever kept in the foreground, hand work plays a very large part in making results permanent.

Industrial work of many kinds must be done at all stations if sites are to be cleared and kept clear and if good houses, churches, schools and dormitories are to be built and maintained so as to keep pace with the ever developing needs of the work. Six days a week at 6 a. m. as the sun rises the mission drums are beaten and by 6:15 all the white and native personnel are at chapel for a fifteen minute service. Then comes school for all until 7:45 when all turn out to work under the various white and native superintendents. When new stations are built nowadays one of the first permanent structures to be erected is the station industrial building. Construction is always going on and that means constant brickmaking, masonry and carpentry.

Each brickmaking squad of ten men makes 1,500 per day and lays them in the drying shed to get ready for stacking in the kilns for burning. Kilns and kiln sheds and drying sheds have to be built. All this, with brick stacking and transportation to and from the kilns, means much labor. Then not a small part of brickmaking in Congo is the cutting and carrying of the wood from the forest for firing the brick. In the last five years probably 2,500,000 bricks have been made, burnt and built into mission buildings by our Christian boys.

Agricultural work also plays an important part in the program as efforts are made to clear the land and raise sufficient foodstuffs for the hundreds of boys and girls in our station dormitories. Efforts are being made to teach the native some idea of rotation of crops and proper care of soils. At Bolenge a Fordson tractor and gang plows are used for plowing the soil.

During the day special school and meeting periods for various groups are conducted by white and native teachers. In the general supervision of these activities the average missionary spends the larger part of his day in overalls, and a large part of the night in school and church preparation, in the planning of buildings and work and in the settling of never-ending native palavers.

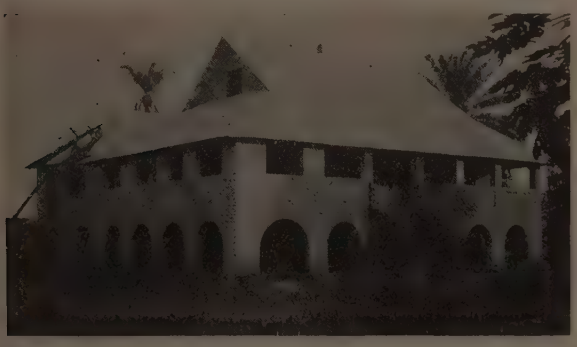
The general mission department have been located at Bolenge, owing to its position at the forks of the Ubangi, Juapa and Momboyo river systems and to its proximity to Coquilhatville, the chief governmental and commercial center in the equatorial province. These are the press, the sawmill, the S. S. Oregon, the engineering shop and vocational school.

The mission press is ably operated by a missionary printer and the boys that he has trained. With ten boys the press produces most of the printed matter used in our schools, churches and other mission work. The *Ekim'ea Nsango* (The News Messenger) is the native mission quarterly that is published in Lonkundo and which gives to our people the current news, helpful popular articles, special Bible teachings and the Christian Endeavor and Sunday school topics. The *Congo Mission News*, which is the official organ of the Congo Mission Conference, is published quarterly in English and French and mailed from Bolenge. The press has outgrown its old equipment and a new one is being installed in the Battson Memorial Building. Instead of being driven by foot power as formerly it will have an electric motor connected with the Bolenge light and power plant.

Until lately ours has been the only sawmill

The steamer Oregon on the Congo River, which might be termed the "flagship" of the largest mission fleet in the world, a distinction of which friends in America who have made possible the Oregon, the Missouri, the Illinois and our several launches, might well be proud. Standing on the upper deck are the missionaries from the state of Oregon; (left to right) Hattie Mitchell, Mr. and Mrs. E. R. Moon, Goldie Wells, Mr. and Mrs. David Byerlee and Mr. and Mrs. E. G. Boyer

in west equatorial Africa and only now is the government installing a plant similar to ours. Thousands of fine logs of hard and soft wood are floated down river by rafts hundreds of miles to the mill bay at Bolenge. There they are hauled up and converted into building material for all of our stations. Twenty-five boys are constantly employed at the mill. Where formerly a log took four days hard hand work by four sawyers, now the same operation requires only half an hour at the mill. A new logging industry has been developed largely by the mission mill. Scores of natives, many of whom are Christians, are making a good living. Sometimes they go as far as Kinshassa on Stanley Pool, 600 miles down, where they sell their rafts at big prices to building contractors. There is much fine timber in the Congo and many different varieties. Most of it is close-grained wood that the white ants will not touch but which is very difficult to work. When the mill operation was commenced it was quite a problem to know how to use the soft wood *bontole* logs that had to be used to float the hard logs to



Modern architecture in Africa. The latest building to be erected in Bolenge, the upper floor being used as a residence and the lower part for storage. After many experiments this seems to be the most practical plan. Not only were the plans drawn and the building erected by our missionaries and their helpers, but every stick of wood and every brick in it was shaped by them

the mill. Then it was found that these *bontole* logs could be used in box-making for the soapmakers at Coquilhatville. The expense of mill operation is thus very largely provided for. This soft lumber, that resembles soft white pine, is also found to be increasingly useful for ceilings and building service work.

In the dense forests and swamps of Congo road-making has ever been a laborious and expensive undertaking. On the other hand there is a wonderful system of natural waterways coming from all parts of the land and flowing into the main Congo River. All of our other stations, Lotumbe, Monieka, Wema, and Mondombe are situated on these tributaries. Sixteen years ago the stern-wheeler Oregon was built at Pittsburgh and sent out in sections to Kinshassa on Stanley Pool where she was reconstructed by Bolenge natives under the supervision of missionaries. The Oregon has an all-steel hull 90 feet long by 18 feet wide. She carries 34 tons of cargo and can accommodate comfortably ten passengers although she often travels with twice that number. She is taken out of the water every two years and repaired, cleaned and painted. Many of the original plates have had to be replaced by new ones, but she is still in good shape. This work is done for all the boats by our own mission boys. For the first few years the Oregon was captained by missionaries, but for the last ten years John Inkima, a Congo Christian, has been her commander. John is a fine Christian character, a faithful preacher and generous tither. The Oregon carries a crew of twenty-five, the majority of whom are Christians. She is known throughout the Congo by the name of "Nsango ea Ndoci" (Good News). A great many Congo natives have become Christians through the preaching and example of these Oregon Christians and our advance into the Mondombe, Wema and Ubangi fields owes not a little to the S. S. Oregon as an evangelizing agency.

Engineering shop at Bolenge, housing the electric light plant, work rooms, carpenter equipment and sawmill in the rear

The corps of printers at Bolenge who operate in a remarkably efficient manner the mission press, turning out the only known material printed in Lonkundo

As the upriver stations have grown they have felt the need for smaller craft, instead of having to depend on the semi-annual visits of the Oregon

ONE-DAY CONVENTIONS

Before Memphis, October 11-22

Bring the best of the International Convention within the motor reach of every Disciple.

Report the whole round of brotherhood activities by those who know the facts.

After Memphis, Nov. 29-Dec. 10

Illustrate the reports with charts and stereopticon pictures.

Discuss in conferences of young people, women and others the entire range of opportunities for service.

Served by missionaries, college presidents, state officers—men and women, Sunday school specialists and national officers.

and upon canoes with native paddlers. To meet this need the states of Illinois and Missouri sent out from England two 58 foot stern-wheelers. The Missouri is located at Lotumbe and the Illinois at Mondombe. With the Oregon at Bolenge is the Kelvin motor launch, 28 feet long, that is largely used for carrying supplies, passengers to and from Coquilhatville and soap boxes from the mill. Monieka is having a launch of the same type sent out for service in her district. The captains and crews of these small craft are all Christian men and boys from our own schools and the mission boats are well known and highly respected because of the unusual standards and good conduct of those aboard. Many company steamers are captained and engineered by mision boys who, because of their ability and integrity, are much sought after.

The station, homes, dormitories, hospital, church and school are beautifully lighted by the light and power plant that was given to Bolenge by the Woodward Avenue Christian Church of Detroit and motors are being installed by which to run the press and shop machinery.

The cabinet-making department has sprung up around the mill at Bolenge where much lumber that otherwise would be wasted is used for making furniture and equipment for homes, churches, schools and offices. The Congo boys are keen and apt with tools and we cannot accommodate all the numerous applicants for these trades. Longa outpost is one of the best and most liberal churches in the mission, supporting her own and several other teachers in the back country. The Longa Christians live and give by sawing lumber and by furniture making which they learned from the missionaries when they were there.

All of these industries are the ordinary and necessary routine by which the mission's own life is carried on; and the Christian character produced through them is of the finest. But if the rapidly developing country's needs are to be met, other methods and equipment must be found that will speed up the character production not only on and around our stations but also out in our districts where most of the people live. This is our first task and only now, after all these years of pioneering, is our mission established and in any way ready to tackle it. Over 400 young churches and Christian communities, 11,000 church members, and countless others are constantly appealing to us for help as they struggle onward and upward from their paganism to enlightened Christian life, to better housing, agriculture, tools, hygiene and modes of life, so that the Christ life may be made possible and lasting. The government and commercial concerns are constantly demanding trained natives for their administrative, construction and office work in the colony. The mission vocational school is the beginning of an effort to link up the necessary mission industries with systematic manual training and practical school work. After their three years in the station school the boys are privileged to choose which trade they wish to learn. They are then placed in the particular department under the Christian instructor for the time necessary to give them sufficient experience to gain a mission recommendation, and that usually gives them immediate employment.

In all departments of our work we are throwing all possible responsibility on the natives. They are responding nobly and developing character by their increased efforts. But the day when the Congo native can carry on alone or when there can be any let down in white missionary effort is yet far off. Our industrial work at all stations now calls urgently for specially trained instructors for the schools. For the mission as well as for the colony at large the most urgent need is for a training college based on evangelism, general culture, manual and agricultural work. Adequately staffed such a school will send into the forest villages, as well as into the large centers, trained Christian leaders of such high character that the Kingdom of God will be built permanently into the heart and life of Congoland and, as missionaries of the cross, that is our ultimate goal.

The Lure of Africa for Families

Five pairs of brothers and sisters at work in our Congo Mission

Mrs. Myrta Pearson Ross
Bolenge

Dr. Ernest Pearson
Mondombe

Children of Mr. and Mrs. H. A. Pearson of Eureka, Illinois

Virgil Havens
Wema

Mrs. Eva Havens Atherton
formerly of Monieka

Children of Mr. and Mrs. A. W. Havens of Kokomo, Indiana

Mrs. Josephine Bowyer
Frymire, Lotumbe

Mrs. Lillian Bowyer Hedges
Monieka

Daughters of Mr. and Mrs. J. H. Bowyer of Bement, Illinois

Miss Georgia Bateman
Unassigned

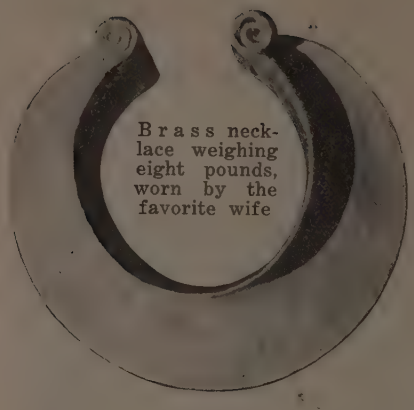
Miss Martha Bateman
Monieka

Daughters of Mr. and Mrs. G. B. Bateman of Deland, Illinois

Mrs. Grace Utter Learned
Bolenge

Mrs. Evelyn Utter Pearson
Mondombe

Daughters of Mr. and Mrs. J. W. Utter of Los Angeles, California



Brass necklace weighing eight pounds, worn by the favorite wife

The Spirit of the Great Physician at Work

Leopard tooth necklace, a prized adornment

By DR. G. J. P. BARGER

"IF YOU only choose, sir, you can cure me." These are pleasant words to hear when one knows that he has it in his power to respond, as Christ did, "I do choose. Be cured." Unfortunately it has not been in our power always so to respond. Congo natives coming for treatment expect the white doctors to work miracles. Perhaps they actually explain as miracles the results they see us get, not having our knowledge of God's laws in the material universe. Only recently a letter from Mark Njoji, the native pastor at Bolenge, and one of the most intelligent of natives, said that he was telling his people that when the writer returned to Bolenge he would bring with him some means of curing tuberculosis—a large order even in the present age of wonders. We are happy to be doing medical work in the tropics in a day when many near-miracles are possible. And hundreds of keen laboratory workers in this and other countries are gradually extending the range of our abilities in the cure of disease.

The Disciples of Christ Congo Mission early decided to have a physician at each of its stations, with a hospital plant to work in. But it is one thing to call in an expert architect to draw plans for a hospital and to estimate its cost, and to let the building contract, when one has several hundred thousand or a million dollars to do it with, and quite another thing to provide accommodations with from three to five thousand dollars, for an equal number of patients, for which the doctor himself must draw the plans, estimate the costs, direct and teach brickmaking and brick laying, provide the lumber from the virgin forest, and watch every detail of its transformation into a hospital. Such has been a part of the duties of the doctors now on the field.

Nurse Tessie Williams supervising the administering of neosalvarsan, the drug which has revolutionized the fight on yaws, one of the prevalent plagues of interior Africa

Within recent years, however, as the mission staff has increased in numbers, more and more help has been available in the various processes necessary in the erection of a hospital plant. Particularly was the addition of the sawmill plant in 1921 a great boon to all, greatly simplifying all our building problems and for the first time supplying material for manual training so that carpenters might be trained in adequate numbers for our needs.

We are still in the experimental stage in hospital construction in tropical Africa. Our mission had no experience to draw on at the time of the erection of its first hospital. We do not have to build to retain heat, but rather to promote coolness, and yet we must provide some means to keep patients warm at night else they will provide their own fires on the floor and smoke up the whole place.

Blankets seem not to take the place of fires with natives as a means of keeping warm. For generations, not having had any clothes, they have slept by fires to keep warm and drive off mosquitoes, and it is not easy for them to think themselves comfortable without a fire. Buildings must be fly proof and mosquito proof and well ventilated. The wards or the whole plant needs to be inclosed in a tight fence to help control who and what goes in and out. The layout of the plant must be such as to enable the doctor to see all patients as they come and go, and to supervise easily the activities of a considerable group of native assistants.

Our doctors act as health counselors to the mis-

sion staff and aid in treatment in times of illness. The value of this service has been increasingly felt as our staff of missionaries has enlarged and as some thirty-five white children have been resident on the field more or less of the time.

Settled communities in the United States, whether large or small have hundreds of specialists, giving attention to various factors in the living environment which have to do with public health, such as disposal of wastes, water supply, milk and other food supplies, sanitary details of building construction, food handling, elimination of insect breeding, and the provision of all that makes for comfort and safety. Many other workers devote their special training to the dissemination of knowledge of what is necessary in order to live safely and happily.

In Congo, on the other hand it is absolutely necessary that each missionary be in a very large degree a public health official. And while ministering to the needs of the native communities, medical service must be at the same time an example of Christian service, an educational agency, and a means of opening the door to the preaching of Christ. We have yet much to do toward taking full advantage of opportunities thus brought to our door for preaching Christ and for imparting a knowledge of God's ways of working in the world as factors in the physical welfare of people. There have, however, been substantial efforts made in this direction.

Preventive medicines. Above is an example of the native prevention of disease, sticks thrown across a path to prevent the entrance of evil spirits into a village. At the right is the missionary's idea of prevention, healthy bodies

—*C. M. Yocum*

Counting far more than we can possibly say by preaching are the attitudes on the part of the working staff of the hospital. A ticket labeled M. D. is not necessarily a ticket of admission to the confidence of native people, but each doctor must win his place by service, measured not by his own estimate of the worth of his work, but by the native's evaluation of it. "By their fruits ye shall know them," is the rule by which we find the natives measuring our efforts without any instruction from us. They read our faces, our voice tones, what we say, what we do, and the manner of saying and doing. They want to know whether we love them while we serve them, whether we consider them as people. Are we there for ourselves or for them? The same qualities which win confidence for a doctor in the United States and Canada win us a place with the native people of Congo.

The health work with the boys and girls in the mission colonies furnishes the most satisfying element in our mission medical activities. The boys who enroll for our three year course and the girls who come to our mission homes are treated with a view to giving them a substantial physical foundation on which to erect a good intellectual and moral superstructure. This service is vital in the provision of capable leaders for the future development of the native church.

We are bringing young people into groups on our mission stations in numbers seldom approximated in native life, and this before it has been possible to establish health habits necessary for the welfare of the group. Through health arrangements of their environment, the provision of adequate quantity and variety of food, through health talks, demonstrations, laboratory experiments, health activities, health examinations and treatment clinics, and through the use of some of these groups in public health work and in the treatment of others, there is some hope of planting in their minds a few of the physiological laws.

Besides the wide prevalence of tuberculosis, leprosy, the venereal diseases, yaws, and sleeping sickness, concerning which diseases the native has practically no idea of cause or spread, there are many insects and worms which live as part-time or whole-time parasites in the human body. Those boys and girls who have open ulcerations from

leprosy, yaws, venereal diseases, or other causes must fight flies the day long, week on end, with no cold season to cause a diminution of the fly pest. Can you picture the mental attitude of children who have had such experiences for weeks and months? With the jigger fleas making their nests by the scores in the feet of the youth, with lice invading their scalps in numbers which strike horror to us, with itch mites boring their way into the skin of the hands and other parts of the body, all of them sapping the life vigor or injecting toxic products into the body tissues, how can they possibly have many interests outside their own personal comfort, or have energy to learn the things their environment might teach them or that we should like to teach them? Our Congo boys and girls have had a tremendous struggle for existence in the midst of myriads of animal life. Too seldom, it seems to me, have these factors been taken into account in considering the causes of the backwardness of tropical races.

At all of our stations now the medical service employs a considerable number of boys as medical assistants, who daily serve scores of their own people, both of the same and of other tribes. They serve women and girls in a way never before seen. They serve old men as old men have not been served by boys before. They serve the helpless and the unfortunate as they would never have thought of doing before. They serve in lowly ways which tax their dignity. They go out through the villages carrying life-giving treatment to those who are unable to come to the hospitals, giving freely or for a pittance that which would bring fortunes to some of them if they were working as independent agents. At the hospitals and in the villages through which they travel, they make contacts among those whom they serve as no white man can. These boys are remembered by those to whom their services have been life. Many of them will later go out as Christian teachers or locate more permanently in native villages as medical workers. I can see open hearths to minister to their physical needs, open hearts to their teachings. Thus is our medical service an ever widening circle of Christian influence.

HIGH POINTS

in the

United Society's Annual Report

Financial

Total receipts of the United Society and six old boards, $3,085,554.63; total receipts of United Society, $2,803,360.10; total receipts to general fund, $1,794,513.44.

Foreign Missions

4,827 baptisms, largest number for any year in history of our foreign work; 12 new villages occupied in Africa; $319,886.13 receipts on foreign fields.

Home Missions

141 churches aided; 13 mission churches brought to self-support; 124 added in Canadian mission churches; New administration building at Jarvis; new school building at Livingston; new church building at Mexican Christian Institute.

Benevolence

912 children served by six homes, daily average in residence 449; 183 aged people given homes; 371 ministered to through hospital service.

Church Erection

Permanent revolving fund, $2,448,862.39; 55 churches aided with loans totalling $461,600.

Ministry

344 homes received $95,642.73; total pension fund $403,817.94; new pension plan studied.

Religious and Missionary Education

32 young people's conferences held, 10 for first time; 100 Bible schools in $1,000 club; 2 schools passed $5,000 in missionary giving; 62 leadership training schools held.

Promotion

Emphasis placed on regular giving without pressure of drives; 145 one-day conventions held reaching 30,000 people; United Society News published.

Auxiliary Organizations

194,753 members of auxiliary organizations; total offering $593,957.49.

Service

$41,018 received in sale of missionary literature; 1,436,070 pieces issued.

The Three R's and More in the Congo

By H. C. HOBGOOD

THE necessity of a vigorous educational campaign by all missions to primitive Africans to guarantee the future virility and effectiveness of the churches being established, is granted by all who are conversant with the conditions. The Congo church must not only progress in its acquisition of useful knowledge, but it must progress rapidly. If it does not it will become so entangled with the superstitions transmitted from the ancestors of its members that the spiritual power of the growing church will be imperiled.

There are two general types of educational work which the mission is attempting to do, or rather, there are two points of attack. The one is the village school, and the other is the school on the mission station.

In the Congo everybody lives in villages. In the equatorial section these villages average from 150 to 200 inhabitants. In the section which our mission is attempting to reach there are perhaps as many as 2,000 villages, possibly even more; a few of these may have as many as 1,000 inhabitants each. It is evident that the financial support and staff for teaching so many schools is not to be had in a day. Yet it is becoming more and more apparent that the problem of the village school must be solved if the Congo people are ever to be a really civilized folk. It is being found that it pays better to establish a few schools that do good work than to conduct a large number which are ineffective. Reasonably well prepared teachers are being sent out to strategic and promising centers. Their work is being as closely supervised as circumstances will permit, and the pupils who show worthy progress are being offered further opportunity in the station schools.

A school is usually established in a village in which a successful evangelistic work has already been planted. Where there is a fairly large group of Christians, their children can be depended on to be more faithful in school attendance than the children of heathen parents, though it is earnestly sought to win the attendance of the latter as well. Where there is a church building the school is conducted in it, but usually there is no church building, and both school and church services are conducted on a large porch or in an open shed. It is best to have a building without walls, both for the admission of light and for greater comfort.

Aside from his learning, which is usually about fourth or fifth grade, together with some special training in the use of the materials he has, the teacher's outfit is not very large. He is equipped with a blackboard small enough to be easily carried by one boy, a chart, some very good second and third grade readers, a few slates with pencils, a New Testament, a song book, and usually two or three Bible story books. Other useful helps are being added to these as fast as they can be prepared by a greatly overworked mission staff. Beginners lessons are taught from the charts with supplementary blackboard work. The pupils write on the slates or on the ground of the schoolroom. Often the classes are held under the trees, and the soft, sandy ground furnishes a good sand table for writing and other work. Of late the mission has made great progress in inculcating effective pedagogical methods in the minds of the teachers, so that with the crude equipment here described rapid progress is often made by the pupils.

The subjects taught in the village schools are the three R's and religion. The material now being used in the reading lessons is altogether native, or such foreign material as is of direct interest to the Congo people because of their familiarity with it. Most of the reading lessons now in general use in the mission were prepared by Mrs. Charles P. Hedges, after considerable experience in teaching in Congo, and are splendidly adapted to Congo conditions.

—C. M. Yocum

A Lotumbe school boy mastering the hieroglyphics of his native tongue, Lonkundo, no word of which was in writing until transcribed by our missionaries

—C. M. Yocum

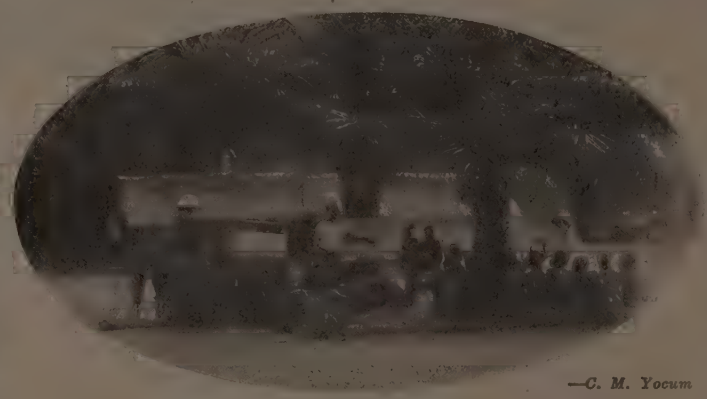
Learning to write in the sand at a village school near Mondombe

Teachers are expected to be exponents of Christian doctrine as well as teachers of the elements of learning. To this end it is sought to train them to make practical application of Christian principles in their school work. It is sought to demonstrate that Christianity is vitally related to everyday life. When Scripture passages are being memorized the importance of practical application of the principle involved in the teaching is stressed and it is sought to have some actual demonstration in practice. It is harder to train teachers to make this practical application of their religious teaching than it is to teach them to employ sound pedagogical methods, but this feature of their work must be stressed more and more to prevent the growth of a religion of rote, unrelated tc real life. If the schools of the mission do not exert a real influence toward the promotion of practical Christianity they are failing in their most important function.

It is hoped to make the village schools more and more a source of hygienic influence in the villages. The teachers must be better trained along this greatly needed line, and must be taught to make practical application of their teaching as they go. Our doctors and nurses have initiated courses for the aid of the teachers and evangelists in promoting better sanitation, and a book on tropical hygiene for general use has been translated into Lonkundo, the language spoken in the section where we are working.

The proper supervision of the village schools is extremely difficult. Teachers should be visited frequently by missionaries especially fitted to judge their work. But with our limited staff and vast areas, only a few can be visited more than once or twice a year. The purpose of these visits is to keep track of the work being done, to correct errors of method and to institute needed improvements.

The most effective educational work the mission has done in the past has been in the station schools. The effort has been to conduct regular day schools, to do some systematic industrial training, to conduct special classes for prospective evangelists and, at the hospitals, to keep a sufficient number of young people in training as assistants. With the increasing number of children who are learning to read and write in the back country



—C. M. Yocum

A typical village school at Bongali, an outstation

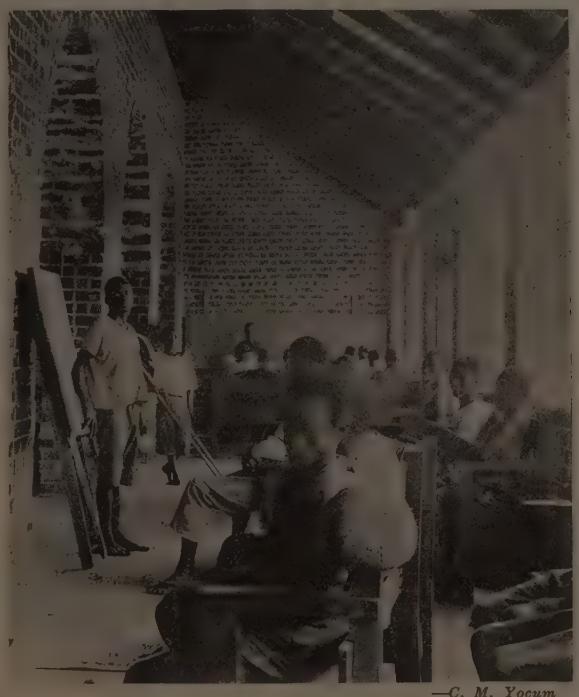
—C. M. Yocum

Leaving for "college" in Africa. Boys who have mastered the rudiments of learning in the village school, leaving on the mission launch for the nearest station school to continue their education

villages it becomes more and more possible to enlarge the scope of the station schools. It is hoped in a short time that only boys and girls who have shown some facility in learning in the village schools will be admitted to the boarding schools of the stations.

A great deal of equipment is needed at each of the stations for the boys' and girls' boarding schools. Until recently, on all the stations, the boys in attendance lived among friends or relatives in the villages. This is still true on some of the stations. But it is impossible to obtain satisfactory results by this method. For the limited influence of the missionaries on the home life of the children is not sufficient to counteract that of the native, and largely heathen influence of their relatives.

The children in these schools are given courses along lines partly similar to those taught in schools in America up to about the fifth and sixth grades, and partly dissimilar. The aim is to make the training fit the needs of the pupils. They are being trained for life in Congo, not in America, and it is necessary to adapt the courses accordingly.



—*C. M. Yocum*

A station school in session

Much has been said about industrial training in Africa. Our mission has always stressed this type of education. It is expected to do as much systematic industrial training in each of the station boarding schools as the limited staff can possibly take care of. This will include the perpetuation of worth while native crafts, and the introduction of agriculture, carpentry, mechanics and clerical work from America. Better food, better homes, better clothes, better morals, better health and better manners are the things sought. It has been thought by some that Africans should be trained to work with their hands because they have not the mentality to become more than good artisans; that high mental development is beyond them. The mission is not stressing industrial training from such a false motive. We believe in the genuine mental worth of our people. We do not admit nor believe that they are incapable of scaling the highest intellectual walls. We are stressing industrial training because it is necessary to raise the physical conditions under which the people live before there can be a general rise in intellectual standards. We are trying to build a society in which the dignity of physical effort shall receive its due honor.

It is hoped that most of the boys and girls trained in the station schools will go back into the village life either as mission employees, teaching or preaching, or as simple citizens, demonstrating by their daily lives the superiority of the Christian way, and the advantages of the type of education they have received.

The crowning effort of the educational program of the mission is the establishment of a Central Training School. The aim of this school is to take the best of the boys and girls from the station schools and train them for posts of a high type of responsibility. If the ambitious plans which the mission has laid down are carried out by the provision of sufficient funds and staff, it is expected to train leaders for every type of work. The ministerial students will be given a well adapted, but thorough training for their work. Teachers will be so well trained that soon there will be no great need for so many long and wearisome itinerations of missionaries, because the schools will be supervised by efficient natives. A medical school will be conducted that will train men for effective work for the healing of their fellows. Eventually genuinely prepared doctors will be produced. Mechanics, carpenters, builders and artisans of a high type in every industry will be turned out. In short the school will aim to be a mighty influence in guiding the building up of a new civilization. It will not aim to copy the civilization of Europe and America, but will simply guide the Congolese into the selection of what they can adapt to their needs, and in the construction of new ideas and devices for the meeting of their needs, where adaptable ones are not available from the European civilization. It is hoped that this school will be second to none in all the Congo, yes and in all Africa, in laying the foundations of the new civilization of the black race. The missionaries of the Congo Mission are confident that this new African civilization is coming. They believe that it must be

grounded in the gospel of Christ. Beyond this one fact they are little concerned as to where it gains its inspiration. If Jesus is its center it will be a great civilization, and will make of this race, mighty in potentialities, the fine and commanding people that we believe the Lord wants it to become.

The people of Congo are now poor and cannot found such an institution. It remains to the church in America to say whether it will build this eternal monument to its Lord. Such a school will require an outlay of well over a hundred thousand dollars for initial buildings for class work and dormitories, and an annual budget, including salaries of the teaching missionary staff, of nearly as much as is being appropriated for all the work of our Congo mission at the present time. But we are thoroughly convinced that something worthy in this line must be done if we are to measure up to the opportunity that the Lord has opened up to us.

Some Proverbs of the African

IT IS said that in order to understand the wisdom of a people it is necessary to study their proverbs. Here are some African proverbs that show wisdom, brevity and force:

"The weasel has pride, the snake having gone out of its hole"—When the cat is away, the mice will play.

"You are big in the mouth"—You boast.

"Pots are made while the clay is in good condition"—Make hay while the sun shines.

"The cow licks the one that licks her"—Kindness brings its own reward.

"A chip killed an elephant"—Get out of harm's way.

"The potter eats out of a broken kettle"—The shoemakers' children go worst shod.

"Do not begin with the meal before the water is boiled"—Do not count your chickens before they are hatched.

"He gathers firewood with centipedes in it"—a threat to a meddlesome man (A proverb of the Temnes in West Africa is, "If you plant peppers they will grow"—hateful deeds and words call forth more of their kind).

"It is better to turn the enemy back on the hill than to drive him out of the village"—Prevention is better than cure.

"A dog of the wind"—a person with no settled home.

"It is the foot of a baboon"—the sign of a treacherous person.

"He weeps with one eye"—He is insincere.

"You kindle a fire and leave it"—You are a talebearer.

"No clever man ever licks his own back"—Do not try impossibilities.

"The hut of a man who professes, but does not perform, leaks."

"He has a cockroach in his ear"—He is always in trouble.

"The eye crosses a full river"—Desires go beyond the possible.

"We will ask for it when it is cooked"—Events will prove.

"Height is not reached in a hurry."

"The lion that kills is not the one that roars"—said of braggarts and bluffers.

"He is calf of the old cow"—a chip off the old block.

"All countries are frontiers"—Wherever you are you are exposed to dangers; said to grumblers.

"Water is never tired of running"—said of folks who talk too much.

"Hunger is hidden under the sacks of corn"—said of people who are vain about their wealth.

"Harness is never tired"—travel has no ending.

"A thief catches himself"—murder will out.

"Anger is a warmth which lights itself."

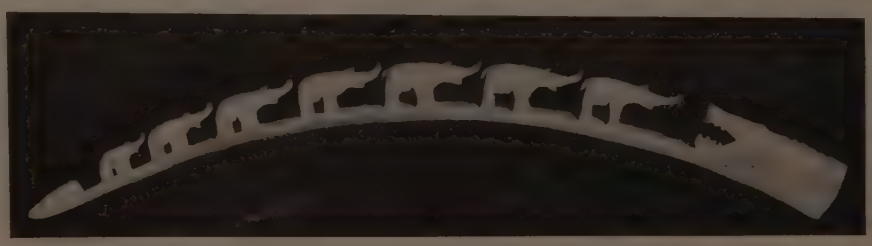
"Right has no age."

"Quails nest in the garden of a lazy person."

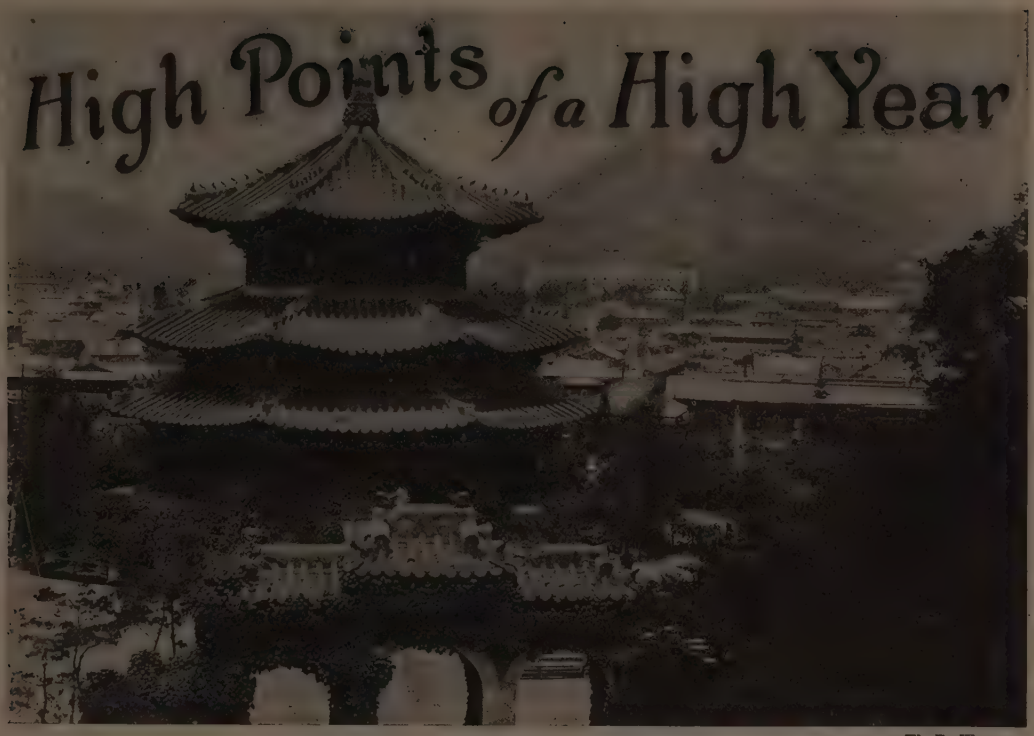
"The lent knife never returns alone."

"Scarcity lives in the house of the quarreler."

—Dr. C. E. West, in *The Other Sheep.*



Bridge of ivory elephants made by native African boys



—W. R. Warren

The city of Seoul, capital of Korea. In the foreground, the Temple of Heaven, built some four hundred years ago that envoys from China might have a congenial place of worship. In its grounds now stands the big modern Chosen Hotel. Note the grotesque little figures—odd in number as well as design—on the up-curving ridges of the roof. In the background, the mountains that surround the city, and the new building of the government general in the old imperial palace enclosure

The Present Armageddon—Building the City of God

By W. R. WARREN

This is the thirteenth and last of Mr. Warren's travel articles describing what he found in the Orient

"The day will bring some lovely thing,"
I say it over each new dawn,
"Some gay, adventurous thing to hold
Against my heart when it is gone."
And so I rise and go to meet
The day with wings upon my feet.

No day has ever failed me quite.
Before the grayest day is done
I come upon some misty bloom
Or a late line of crimson sun.
Each night I pause remembering
Some gay, adventurous, lovely thing.
GRACE NOLL CROWELL, in *Good Housekeeping*.

EACH of the three hundred and seventy-two days of our journey justified the optimism of these lines. The amazing generosity of the anonymous friends who decreed that Mrs. Warren should take the voyage with me, the loving farewell in the St. Louis station, the group of relatives at the trainside in Clarksville, the fine visit in Minneapolis and St. Paul, the sublime beauty of Glacier National Park, the inspiring missionary meeting in the University Church and the automobile rides about Seattle, another meeting and more sightseeing and a most gracious godspeed in Vancouver, British Columbia, all contributed to an auspicious sailing on the Empress of Canada, August 6, 1925. With the congenial passengers aboard, the fascinating books and my never-ending tasks, it mattered little that we saw no sun until the day we reached Yokohama, especially since the sea in all its moods is an unfailing delight.

In selecting representative experiences, scenes and persons to mention in this concluding installment of the year's story, my aim is, not merely to make the narrative interesting, but to present a true picture of conditions, people and issues in the Far East. Having the missionaries and leading Christians of each country as guides and interpreters gave us a tremendous advantage over the ordinary traveler. Among the innumerable blessings which came to us in this way was practically perfect health due largely to our spending fully half of our time in the homes of the missionaries with wholesome food, comfortable beds and happy comradeship.

Karuizawa calls together each summer the leaders of the Christian movement in Japan. It is far more than a place of vacations and recuperation; it is a retreat for united worship, a clearing house of educational and evangelistic achievements, a board of strategy for the extension of Christ's kingdom throughout the Empire of Japan. When five hun-

dred or a thousand of these men and women from all parts of all the islands meet together for the Sunday morning church service one cannot fail to feel the spiritual power and essential unity of Christianity in this great empire of the East.

Everywhere in the Orient children and youth, from kindergarten to university, are eagerly seeking education. In Japan its pursuit amounts to a passion. Col. Yamamura, head of the truly great work of the Salvation Army in the entire Empire, modestly told me of his own experience. His father and mother with their little patch of hand-tilled ground in the mountains could give him no aid toward his education. Wages were so small and workers so numerous that there was little opportunity for self-help. And yet he reached and was determined to go through Doshisha University. For nine days at one time he had no food whatever. For six months he had only a scant diet of rice and salt. Others completed the story by telling me that Col. Yamamura is paying a monthly pension to Seitaro Yoshida, long one of our own country pastors, in grateful remembrance of the way he shared his own meager rations with him as a fellow student in Doshisha. And his zeal for learning found its climax in the living Christ.

Giving Christ his supreme place in all enlightenment is the reason for maintaining special Christian schools by the side of the superb system of public education in Japan. Non-Christian parents supply a large part of the patronage of all these schools, and disinterested and discriminating visitors wax as enthusiastic as the parents and ourselves over the work they are doing, both in the regular schools and in Christy Institute, Osaka, a day and night business college.

An Indigenous Church in the Philippines
Step by step this church at Magsingal in Ilocos Sur has completed its building with galvanized iron roof and stone walls until it lacks only windows and doors.

The Full Price of Faith
One of two tablets on the front of the East City Presbyterian Church, Peking, China, carrying the names of 101 members who suffered martyrdom in the Boxer uprising of 1900 rather than deny their faith in Christ. In the circle, Professor Chen Wei-ping, of the Nanking Theological Seminary, whose father, mother and sister were slain by the Boxers, and who four months later took up the interrupted ministry of his father and baptized some of the mob.

The top of our experience in China was the celebration of Dr. Macklin's forty years in Nanking. Growing out of his inauguration of the mission came all that rejoices us today in Chuchow, Nantungchow, Wuhu and Luchowfu, in our fellowship in the great union work of Ginling College and Nanking University and in our distinctive service at South Gate and in the Christian Girls' School, Nanking. How fine it is to go with him to the teahouses where he distributes tracts and to witness his alert tact in talking with the men whom he interests in the gospel! And how refreshing it is to discover that "the Macklins are the youngest missionaries on the field!" What poetic justice, reward of fruitful service and equipment for greater work, appears in the new buildings for "Miss Kelly's work" and "Miss Lyon's school" provided by the woman's Golden Jubilee! Seeing two hundred girls at worship in the Drum Tower Church, witnessing the baptism of eight of them and thinking out to the thousand that have gone forth with transfigured lives to make a new sort of homes in China is to get a new vision of China's future; distant but certain. For there are thousands of these Christian schools, hospitals and churches building a trustworthy citizenship and leadership.

India Welcomes American Visitors
The Boy Scouts of Jhansi Mission School were typical of the gracious cordiality of the Indian schools everywhere. They hang garlands of flowers around the necks of their guests, arrange programs of music and speeches in their honor and give them feasts of their choicest foods.

India matches China in its proud adherence to

ancient ways and its stubborn resistance to influences that come from other lands. At the same time, having received the gospel at an earlier day, she has now more and stronger churches to her credit. It is worth a journey round the world to come into fellowship with the living and multiplying fruitage of the lives of Schwartz, Heber, Duff and Carey. Ever brighter as they recede in time and distance are the days spent with our own missionaries and Indian brethren: that Christmas celebration in Pendra Road with its carol singing and food distribution; the churches in Mahoba, Rath, Maudha and Jubbulpore; the boy scouts in Jhansi and Damoh; the Indian way of reciting and chanting the gospel in Mungeli, the children and women of Kulpahar; the teachers and the schools of Harda; the children of the Bina school, shivering in the chill morning air but eager to learn; the redeemed lepers, the devoted evangelists and Bible women; the Christian village of Fosterpur; the coronation of Mary Kingsbury, the beloved "Mamaji," in Bilaspur. This passing of the pioneer in India was as memorable as the abiding of the pioneer in China. There was scarcely a week of illness at the end of her forty-three years of service. While she was still fully conscious twenty of her girls—beautiful as the one in whose memory the Taj Mahal was reared—sang, like the Netz sisters sang in our Centennial at Pittsburgh, like the Fiske Jubilee singers sang before Queen Victoria—

International Fellowship in Korea

Sitting, left to right, S. Matsumura, Mrs. W. R. Warren, Mrs. S. Niwa, W. R. Warren; standing, H. B. Newell, thirty years a missionary in Japan; S. Niwa. Y. M. C. A. secretary; J. Imamura; Y. Oda. Messrs. Matsumura, Imamura and Oda are the first, second and third secretaries of the foreign affairs section of the government general of Chosen (Korea). Mrs. Niwa's parents were Christians, but all of these Japanese gentlemen accepted Christ in early manhood, after earnest investigation and, in some instances, bitter opposition.

So shall we pass from the earth and its toiling
Only remembered by what we have done.

The American flag, the English tongue, the prevalence of Christianity, however deficient and even degraded, made the Philippine Islands seem strangely homelike on the other side of the earth. There the American school teachers have wrought wholesale miracles and the Filipino teachers have taken over their work so perfectly that only a few of the Americans need to remain. The Christian Endeavor societies of Manila, Vigan and Laoag give fine promise of the church of tomorrow. Monumental demonstrations of sturdy self-reliance are the church buildings at various stages of erection: a shelter of nipa palms, a roof of galvanized iron without walls, temporary walls of bamboo, stone walls gradually reared outside the bamboo enclosure, windows and doors added when funds suffice.

Everywhere we found the real heroes of our day shoulder to shoulder fighting the Armageddon of our time, the irrepressible conflict against poverty, disease, ignorance and vice, the common foes of all mankind. We can never forget a sunset hour with President Chang Po-ling at Nankai University, Tientsin, China; the banquet with the visiting staff of the Mary J. Chiles Hospital in Manila; the day with President Shosuke Sato of the Hokkaido Imperial University, Japan, for half a century an evangelist of Christ as well as a statesman of education.

Just Like American Children

In action as well as in dress the children of the Takinogawa Kindergarten, Tokyo, Japan, are just like American children of the same age who have had the best training and care in home and school.

They Are Gi

Memorial Gifts to Africa

COTNER UNIVERSITY students built Cotner Dispensary, which healed the sick and preached the gospel for over fifteen years.

Mr. and Mrs. Ellen Lascelle gave, in love of Ray Eldred, $10,000 to open the station at Longa and the Christian village "Bethany" at Longa with a strong self-supporting church.

The churches of Oregon, assisted by I. W. Gill and A. A. Hyde, built the steamer Oregon which the natives call "The Good News." She has traveled over 10,000 miles each year by her actual log. The Oregon has preached the gospel now for over fifteen years, carried our workers and supplies, explored far tribes and earned two-thirds of her entire expense in carrying supplies to help others. J. G. Warren has provided $600 a year to support her as his Living Link and a Christian Endeavor Society in California has just raised a fund to recondition her and provide an electric light plant. Thus she will go on finer than ever in bearing the light into the darkness of Africa.

George H. Waters and wife gave $10,000 to open Monieka station. An ice machine was given as a memorial to John W. Dye.

Mr. and Mrs. Stroud gave a stereopticon lantern in memory of Ella Ewing.

Mrs. Lena Knights gave a fine microscope to aid in the work of Dr. R. J. Dye. It is now in use at Bolenge.

Misses Emily and Ellen Thomas, with the money that was to be used on a trip to Europe, gave a hospital to Lotumbe, where Dr. W. A. Frymire has done a most outstanding work.

The Eureka Church of Illinois gave $2,500 which built the great Bolenge Church as a memorial to Ella Ewing.

Mrs. Lockwood Kinnear, together with her son, Charles, gave $5,000 that built the Monieka Hospital where Dr. Jaggard and Tessie Williams, R. N., have helped heal the suffering, as a memorial to Mr. Kinnear.

The Mexico, Missouri, Men's Bible Class gave the press which for many years has printed the church and school supplies in the Lonkundo language.

Drake and Bethany College students, together with other friends, gave the Battson Memorial Press building. Now Mrs. William Bates gives as a memorial to her husband, one of the greatest printers and rare bo binders of all America, $2,600 to provide a modern pony press. Our pr has printed more than one million pages of literature in the Lonku language.

Our Mis

Left to right, the men in the group are: Dr. E. B. Pear Edwards, E. A. Johnston, Dr. W. A. Frymire, C. M. Yocum Dr. G. J. P. Barger, C. P. Hedges, A. F. Hensey. Left to r A. Johnston, Miss Goldie R. Wells, Mrs. A. F. Hensey, Mrs. Mrs. W. A. Frymire, Mrs. C. P. Hedges, Mrs. G. J. P. Barge Patricia Ann Pearson (in arms), Allen and Janet Johnston, P. Hedges, Jr., Donald Edwards, Roger and Betty Ross, Irma (on shoulder), Ben Barger. Missionaries not in the group Boyer, Mr. and Mrs. David C. Byerlee, Mr. and Mrs. George Ed gard, W. F. Learned, Miss Hattie Mitchell, Mr. and Mrs. E. R. Mrs. H. Gray Russell, Mr. and Mrs. Herbert Smith, Miss Buen

Mrs. William Bailey, helped by many friends, established a hospital Bolenge, in memory of her husband, Dr. Bailey. The Englewood, Chica Christian Church gave a hospital building for Dr. Barger's work there 30,000 treatments were given in one year. This constitutes the pres medical plant at Bolenge.

Mrs. Dora Winbigler gave $1,000 for an orphanage in Africa as a memo to her husband.

Mrs. Lottie P. Shotwell gave a hospital as a memorial to her husba and Dr. Ernest Pearson of Mondombe has been healing the sick preaching the gospel through its ministry.

Mr. and Mrs. I. W. Gill gave $5,000 to build the brick church at Lotum

ıg Their Lives

—Emory Ross

s in Africa

G. E. Mosher, L. A. Hurt, David Watts, H. C. Hobgood, W. H. ary foreign department, United Christian Missionary Society), women are: Mrs. W. F. Learned, Mrs. E. B. Pearson, Mrs. E. ɔgood, Mrs. C. M. Yocum, Mrs. W. H. Edwards, Mrs. Emory Ross, o right, the children in the group are: Mary Myrta, Paul and rie Hurt, Robert Hobgood, Burnett Hobgood (in arms), Charles (in arms), and James Frymire, Mary Emma Hedges, Rex Barger ıs Goldie Alumbaugh, Miss Martha Bateman, Mr. and Mrs. E. G. and Mrs. Virgil Havens, Mrs. Lewis Hurt, Dr. and Mrs. L. F. Jag- Irs. George Mosher, Miss Ruth Musgrave, Emory Ross, Mr. and Miss Newell Trimble, Miss Myrtle Whaley, Miss Tessie Williams.

for the largest congregation of Disciples of Christ anywhere in the world.

Mrs. J. N. Lester and three daughters gave a hospital in memory of husband and father. This is now being built at Wema, the new station. Goldie Alumbaugh, our valiant nurse, will be in charge.

The Alpha Beta Stores of California have built a church, industrial building, and provided several extra important pieces of large equipment at Mondombe.

Mrs. G. T. Dunstan gave $5,000 to build a home in Wema, Africa, in memory of the girlhood friendship of her own mother for the mother of Mrs. Johnston of Wema station.

The Campbell family built a home at Monieka as a tribute of their love and admiration for the Holders of Africa.

J. N. Smith is building a unit of our great Bible College in Bolenge.

The Ionia, Michigan, Church gave the first money to place the sawmill at Bolenge as a token of their love for the son and daughter of that church, Dr. and Mrs. Royal J. Dye.

Miss Cynthia Allen and George H. Waters each gave $1,000 to "make Lotumbe possible."

Mrs. David Edmonson gave $1,000 to "make Wema possible."

Mr. and Mrs. Frank Buttram gave $5,000 to build the mission house and save our site at Coquilhatville, the capital, thus opening our mission there. Dr. and Mrs. Mosher are in charge.

The Missouri and Illinois women built the steamers Illinois and Missouri. Mr. and Mrs. W. T. Lisenby support the Illinois as their Living Link.

G. M. Kirby supported Dr. Frymire for years as his own Living Link. What a partnership! !

A club of Neosho business men support the S. S. Missouri as their Living Link.

C. M. Jackman is building an orphanage as a memorial to his sister, Mary Jackman, at Bolenge.

Horace Morse gave 10,000 shares of gold mining stock to build a new station in Africa.

The Woodward Avenue Christian Church, Detroit, gave an electric light plant at Bolenge as a memorial to Mr. and Mrs. Edwards' little daughter who died while on furlough in Detroit.

Mrs. David Edmonson is giving a Frigidaire to Bolenge station for the hospital.

Mrs. Mary Jeter Longfellow has given $5,000 to Africa as a memorial to her husband, M. W. Longfellow.

Thad Preston gives a Violet Ray apparatus and X-ray machine to Bolenge for Dr. Barger's work.

Mr. and Mrs. W. T. Lisenby and Mrs. Maria L. Harris each gave $1,000 to make possible the going of a California boy and girl who were being held at home for shortage of funds.

B. J. Rand dreamed the dream of wiping out that terrible plague of yaws. His gift of $5,000, the initial contribution, has already ordered the first 50,000 treatments, and in faith of other gifts to help, a campaign is being planned that will cure a plague in Christ's name. How shall we mention the hosts of friends, classes and societies that have supported orphans, built up strong preachers and teachers and leaders for the church of Africa? What memorials! What joyous giving! What sacrifices!

Sunset on the Mississippi as seen from the Memphis bluffs

The Little More

Dedicated to the Spirit of Memphis, the Convention City for the Disciples of Christ, November 11-17

By A MEMPHIAN

CERTAINLY Memphis is everything that a convention city should be. It has trains thundering into it, handsome hotels, acres of auditorium, clean cafeterias, street-cars that run quite often, and even a key to the city that is duly presented by a very handsome Mayor to well-behaved conventions. But these things are the usual requisites to any city ambitious enough to entertain an international convention of the Disciples of Christ. It was the distinctive features Memphis possesses that got the vote for it as the ideal convention city for us this fall—and will get yours. Aye, the "little more and how much it is!"

To one who has lived in Memphis, it is hard to think of the city without thinking monotonously in the superlative. Everybody knows, of course, that it is the largest inland cotton market in the world, handling a ridiculous number of bales annually. And it is the birthplace of Piggly Wiggly! That should be distinction enough, but any loyal citizen, to say nothing of any Chamber of Commerce representative, can reel off reams of amazing facts that will leave you bewildered, such as: It is the largest hardwood lumber producing market in the world; it is the largest wholesale drug market in the south; it has the largest artesian water system in the world; it is the largest producer of cotton seed products in the world and is

The interior of the auditorium with the two halls thrown into one, seating 12,500 people. This is where the main sessions of the convention will be held

the home of the world's largest cotton warehouse and terminals. Ad infinitum. . . . .

Aside from the material evidences of Memphis' greatness, there lingers an atmosphere about the city that breathes the charm of the Old South. It is a progressive city without being blatant about it. Old Colonial residences line broad, shaded streets and genuine hospitality swings wide the doors. Everywhere you find historical lore. Five flags have floated from the bluffs where Memphis now stands. First there was the standard of Spain, then the French colors went up to be replaced later by the English. The fourth flag was the Stars and Stripes and the fifth was the banner of the Confederacy, the Stars and Bars. This fifth flag soon came down for it was in June, 1862, that the famous gunboat battle of the Civil War took place on the Mississippi River just north of Memphis, resulting in the defeat of the Confederate forces and occupancy of the city by the Federal troops. Just three hundred years before Hernando De Soto, intrepid Spanish soldier and explorer, had stood on the high bluffs where the Memphis postoffice now stands, overlooking the spot where this battle was to take place, and first discovered that great river whose waters have played such a large part in the history and upbuilding of the city.

It is just a century since the City of Memphis was duly incorporated by the Tennessee Legislature in 1826 with Marcus Winchester as the first mayor. During the hundred years of its civic life Memphis has grown from a struggling river town to a great city, metropolis of a region more fertile than the famed Valley of the Nile. Enthroned on her high bluffs, the highest point of land between the Great Lakes and the Gulf, Memphis today faces a future of limitless opportunity., With only the width of the Mississippi River separating it from Arkansas on the west and scarcely twelve miles of thickly settled highways between it and the Mississippi line on the south, Memphis is frequently referred to as the capital of the Tri-States, drawing on all three for its rapidly growing population and even more rapidly expanding commerce and trade.

In the land of cotton

No previous convention city has been more adequately prepared to take care of the Disciples of Christ in convention assembled. The Municipal Auditorium has a seating capacity of 12,500, and can easily be so arranged as to provide two halls, one seating 8,500 and the other 2,500, each with its own stage. There are numerous assembly rooms, committee rooms and social rooms. Memphis hotels rank with the best in the United States. The New Peabody, Memphis' pride, has just been completed. It is a $5,000,000 hostelry with 600 guest rooms, a hotel that has no equal outside of New York. The Chisca, the historic Gayoso down

The municipal auditorium

whose broad stone steps Gen. Forrest rode on his horse during the Civil War, the more recent Claridge and a number of smaller places, are all alike famous for their comfortable rooms, their service and their cuisine, and all are within five minutes walk of the auditorium. Their reasonable rates are never advanced during conventions.

Large enough to provide all the facilities for our great convention yet small enough to be ever mindful of its obligations as host, Memphis is preparing to extend a royal welcome to the Disciples of Christ in November.

Our own churches, not only in Memphis but throughout West Tennessee, North Mississippi and East Arkansas, are anticipating the convention and expecting great things of it. Our cause is well established in Memphis. With seven flourishing congregations and a membership of more than three thousand, we stand high in the councils of the religious forces of the city. A great constructive convention will give us added power and influence, and advance the entire line of march of the Christian forces of this section. Such a convention will strengthen and inspire the forces of righteousness in all the world for the greatest tasks in the history of Christianity.

Indiana Claims Her Own

By H. O. PRITCHARD

ON SEPTEMBER the first G. I. Hoover became the general secretary of the Indiana Christian Missionary Association. He succeeds C. W. Cauble who held the position for a number of years and who recently resigned to devote his entire time to church dedications.

On September first Mr. Hoover ceased to be the promotional secretary of the Board of Education—which position he has held for more than five years with distinction and success. At the last annual meeting of the Board of Education Mr. Hoover was unanimously reelected for another year, but the pressure from those having charge of the state work in Indiana upon him to take up the state work became so strong and persistent that he finally yielded to the entreaties and accepted the new appointment.

G. I. Hoover

Under the leadership of G. I. Hoover, the promotional department of the Board of Education made great advancement. This department has to do primarily with the promotion of the regular systematic giving of the churches through the budget and Education Day offerings to the current support of our colleges. During Mr. Hoover's regime the amount of money coming from the churches annually for this one purpose was lifted from $96,221.35 to $232,070.40. Perhaps no greater record of gain has ever been made in any of the regular departments of our organized work.

In addition to the work of promoting the education budget in the churches Mr. Hoover gave much time and energy to the general cause of Christian education. He spoke at state and national conventions. He wrote numerous articles for papers and magazines. A number of fine tracts are the product of his pen. He contributed each month much interesting and up-to-the-minute material to WORLD CALL, which material had to do with the happenings and development of our colleges. He also served on numerous important committees both within and without our brotherhood.

Before coming to the Board of Education Mr. Hoover had served the state board of missions in Indiana as their Eastern Indiana district secretary. He held that position for seven and one-half years and it is conservative to say that the work which he did during those years in the way of organizing, strengthening and building up the churches has never been surpassed in any state or district of our nation. Certainly not in recent years. It was because of this record, together with his many fine qualifications, that the state board turned to Guy Hoover when they were in need of a general secretary.

The patience, persistence, kindliness, fairness, sanity, consecration and training of Mr. Hoover are the elements which cause people to trust him and follow his leadership. It was these qualities which made him so valued a member of the staff of the Board of Education. It was with great reluctance that the board was willing to yield his services to the Indiana missionary society. It was only because Mr. Hoover knows Indiana so well and Indiana knows him so well, that he can render a great service to the state work, that the Board of Education was willing to forego its own interests and release him to become general secretary of the Indiana Christian Missionary Association.

A Basis of Unity

JOHN WESLEY said: I will not quarrel with you about your opinions. Only see that your heart is right toward God; that you know and love Jesus; that you love your neighbor and walk as your Master walked, and I desire no more. Let my soul be with these Christians, wheresoever they are and whatsoever opinions they are of. Whosoever thus doeth the will of my Father, the same is my brother and sister.

Harry G. Knowles, President

Annual Program

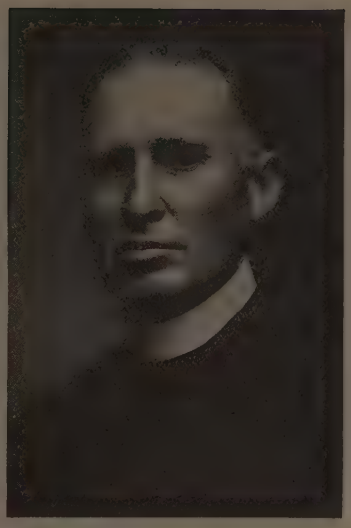
of the

National Evangelistic Association

Memphis, Tennessee

November 9-11, 1926

Preceding the International Convention of Disciples of Christ



James I. Vance, Chief Speaker

Tuesday Afternoon

2:00 Annual meeting Board of Directors
5:30-7:15 Fellowship banquet for evangelists and singers at Hotel Chisca.....Virgil W. Wallace, Toastmaster

Tuesday Evening—First Session

7:30 Song service
7:45 Bible reading and prayer.....A. G. Smith
7:55 Special music
8:00 Announcements and offering
8:10 Address of Welcome.....W. M. Baker
8:20 Response .....H. H. Peters
8:30 Address: "The Present Challenge to World Evangelization" .....Jesse M. Bader
Benediction

Wednesday Morning

THEME: *Every Christian a Witness*

9:00 Song service
9:10 The morning sermon.....C. O. Stuckenbruck
9:30 Special music
9:35 "The Evangelistic Witness of the New Testament Church" .....W. Paul Reagor
9:55 "The Call of Christ to the Church for Witnessing in the World Today"
(a) "Witnessing by the Words We Speak".....Homer F. Kellems
(b) "Witnessing by the Life We Live".....Speaker to be secured
(c) "Witnessing by the Money We Give".....B. F. Cato
10:25 Special music
10:30 Address: "Witnessing and Winning Through the Home Visitation Evangelism Plan".....Marvin O. Sansbury
10:50 Symposium: "What the Home Visitation Evangelism Plan did for my Church"
Conducted by four speakers, J. C. Welch, B. F. Hagelbarger, C. R. Stauffer, E. W. Harrison
11:15 Special music
11:20 Announcements
11:25 President's Address .....Harry G. Knowles
12:10 Benediction

Wednesday Afternoon

THEME: *Every Minister an Evangelist*

1:30 Song service
1:40 The afternoon sermon.....C. O. Stuckenbruck
2:00 Special music
2:05 Address: "Being a Preacher"....Dr. James I. Vance
2:50 "The Special Evangelist—His Place and Contribution in Extending the Kingdom".....William J. Lockhart
3:10 "The Song Evangelist and His Contribution to Evangelism" .....Virgil P. Brock
3:30 "Recruiting and Training an Evangelistic Ministry" .....Colby D. Hall
3:50 Special music
3:55 Announcements
4:00 Business session (reports)
Benediction

Banquet

5:30-7:15 The Walter Scott Centennial Banquet at the Hotel Claridge.....Toastmaster to be secured
Address: "Walter Scott, the Evangelist".....J. B. Briney

Wednesday Evening

7:30 Song service
7:45 Bible reading and prayer
7:55 Introduction of all evangelists and singers present
8:05 Special music
8:10 Announcements and offering
8:25 Address: "What the Church Needs for Conquest".....Dr. James I. Vance
9:00-9:45 Special musical program by singing evangelists

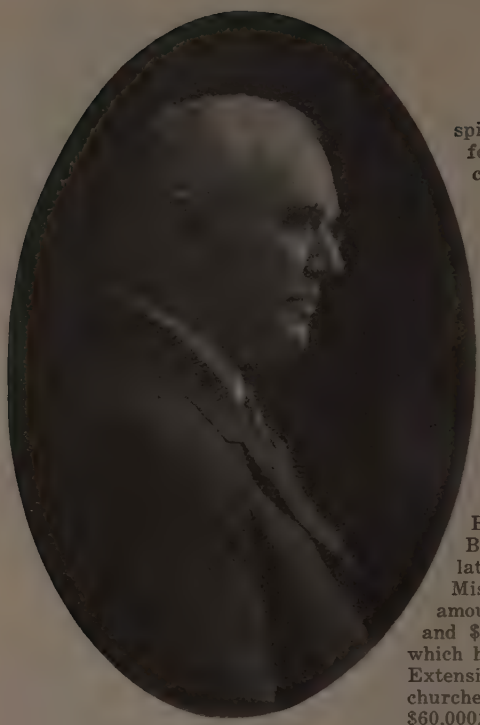
Thursday Morning

THEME: *Every Church Evangelistic*

9:00 Song service
9:10 The morning sermon.....C. O. Stuckenbruck
9:30 "An Adequate Evangelistic Program"
"For the Country Church".....Speaker to be secured
"For the Town Church".....Arthur Stout
"For the City Church".....Claude L. Jones
10:00 "The Present Responsibility and Opportunity of the Church for Educational Evangelism".....Ted B. Dunton
10:20 Special music
10:30 "Factors in a Successful Revival Meeting".....R. E. Snodgrass
10:55 Silence in honor of World War heroes
11:00 Prayer for a warless world....Homer W. Carpenter
11:05 "After Baptism, What?".....W. E. Pierce
11:25 Announcements
11:30 Address: "Thy Kingdom Come".....Walter M. Haushalter
12:00 Doxology and benediction

Edwin M. Austin

Steward of Life and of Means



Edwin M. Austin

THE death, July 28, 1926, of Edwin M. Austin of Litchfield, Illinois, and the probating of his will emphasized the lifelong and far-sighted devotion of an able man to the Kingdom of God.

Mr. Austin had been a hardware merchant in Litchfield for thirty-nine years and all that time active in the Union Avenue Christian Church of that city. For thirty-six years he was clerk of the church. His most conspicuous service was as a teacher for many years of a very large class of young men. His success in this leadership showed an extraordinary degree both of ability and consecration.

Naturally such a man would be strongly attached to his own family. When his only son died ten years ago at the age of twenty-one he did not surrender to vain grief but instead took steps to perpetuate the son's name and his influence by creating a Paul Austin Memorial Fund with the Foreign Christian Missionary Society, National Benevolent Association and Board of Church Extension, and later with the United Christian Missionary Society. These funds amounted to $10,000, $20,000, $8,500 and $5,000 respectively. The $8,500 which he gave to the Board of Church Extension has helped to erect fourteen churches, creating property worth $60,000, while the fund has increased by the accumulation of interest to $11,000. In addition to this he gave $4,500 to the church erection department on the annuity plan.

By his will he leaves $10,000 to the Litchfield Church, that the interest on it may be used perpetually for the current expenses of the church, continuing his weekly contribution which he always made. He gave also $2,000 unconditionally to the Hillsboro Church. Before his death he had given $12,000 in cash toward the erection of the first unit of the new church building in Litchfield. The net income of the balance of his estate is to be enjoyed by his wife, and daughter, Marian. When they are through with it the principal is to go, $5,000 to the Litchfield Church, $20,000 to the United Christian Missionary Society for the benefit of the Jacksonville, Illinois, Home for the Aged, $20,000 to the Illinois Christian Missionary Society, and the balance to Eureka College, each amount to be a perpetual Paul Austin Memorial Fund, emphasizing forever both a father's devotion and a Christian's consecration.

Mr. Austin's spirit and purpose are indicated in an extract from one of his first letters to the Foreign Christian Missionary Society regarding this fund: "In later years, should I live, my purpose is to close up the business and send your society its share of my son's interest in the estate, had he lived, and stop the annuity on all, that I may see it working for him before I go hence. I pray constantly that God may prosper me and lengthen my life until I can send you and our National Benevolent Association at least $20,000 each before the principal goes to you, on which you will receive interest for all time which will be used for the extension of Christ's kingdom in the name of my dear son."

"May I take your picture?" one of our missionaries asked a Mohammedan woman. "Why not?" asked the woman, "I am one of you?" "Then Bai," said the missionary, "do you love Jesus?" At this the eyes of the Mohammedan woman filled with light as she replied, "Oh, very, very much." Secret followers of Jesus! What a host they are!

Things That Count

NOT what we have, but what we use,
Not what we see, but what we choose,
These are the things that mar or bless
The sum of human happiness.

THE things nearby, not things afar
Not what we seem, but what we are,
These are the things that make or break,
That give the heart its joy or ache.

NOT what seems fair, but what is true,
Not what we dream, but what we do,
These are the things that shine like gems,
Like stars, in fortune's diadems.

NOT what we take, but what we give,
Not as we pray, but as we live,
These are the things that make for peace,
Both now and after time shall cease.

—Tit-Bits.

—M. H. Duncan

The orphanage at Batang

Why An Orphanage in Batang

By DR. E. I. OSGOOD

THE Tibetan teacher of one of our Batang missionaries was visiting a Tibetan headman, the Mar Kham Tiji, whose home is five days away from Batang. It was at the beginning of the orphanage work and the teacher incidentally spoke of the opening of the plant. The Tiji exclaimed: "Do you mean to tell me that those foreigners give the food to all these children every day? What do they give them? Not parched barley flour or meat?" The teacher assured him the mission actually fed, dressed and housed and looked after all their little illnesses and treated them better than the average child in its own Batang home. He threw up his hands in astonishment and declared that he had never heard of such a benevolent act.

He is not the only person in this wide world who at times wonders why an orphanage on this frontier should seem so important and necessary to the mission work here. Looking over the records of the orphanage in which the reason for each child's being received is given, one begins to see "why an orphanage." Listen to some of them:

"Father was a Chinese soldier and killed in battle with the Tibetans at Shang-chen. His mother was also shot by soldiers. Relatives robbed and left too poor to keep the boy." The Chinese government keeps soldiers here all the time. They marry Tibetan women, often are transferred elsewhere, and leave their young wives and children with no support. The government nearly starves its soldiers and it is impossible for the soldier to run away and get back home. Home is many days away, over uninhabited high mountain passes.

"Father had frozen his feet and was put out of the army and the entire family were starving, so we took the twelve-year-old boy in." "The boy was an army orphan and he was living with a destitute ex-soldier who was sending him out to beg." "Her father was accidentally shot while holding a criminal who was to be executed. The mother was left with two little boys." These are some of the reasons why the army makes such a contribution to the Batang orphanage.

"Her father was a mail carrier and was robbed and stripped by robbers and left on a high mountain pass. He managed to get back home, but developed pneumonia and died." "Her father was very poor and had to leave his motherless three-year-old boy locked up in a dark and filthy room while he went to the mountain daily to cut fuel which he sold on the street." "She (another three-year-old) came to Mrs. Shelton on the street and led her to the home where the mother was dying. There was nothing to do but take in the little tot." "His father was a night watchman and was found dead one morning and his gun stolen. Probably murdered by robbers who wanted his gun and ammunition." "The mother, with her little girl, was making her way back to Batang, following a caravan of our returning and new missionaries. The mother died of relapsing fever at Atuntze and we brought the little girl to the orphanage."

"The father fell ill while traveling with a caravan from Tachienlu. After his death the caravan was attacked by robbers and the mother killed. The caravan brought him to us." "This boy's mother was deaf and dumb. When the grandmother was asked as to who the boy's father was, she said she did not know. Nor did anyone else. This is the case with many Batang children. We took him in."

Children under twelve are considered eligible to enter the orphanage if there is room and money to care for them. There have been some exceptions as, for instance, one girl who was very poor makes her home in the orphanage, but is supported by another fund outside the orphanage fund. One baby whose mother died when it was three months old and which had been fed on parched barley flour for two months more, was taken in, but died in ten days. This was the first death the orphanage had. One can scarcely imagine more repulsive creatures than some of the little ones when they are received. Clothed in Chinese rags or Tibetan remnants of sheepskin clothing; heads and bodies covered thick with black dirt, never having known a bath; eczematous heads and bodies covered with itch; often so starved that they look like a rack of bones; their matted hair never having known a comb; such tiny bits of humanity seem but worthless driftwood. They are thoroughly bathed, their old rags burned and clean clothes put on them. If they have some skin disease they are put into an isolation ward at the nearby hospital. They are given their usual Tibetan food and plenty of it. In a month they are new creatures. The task, however, is far from being completed.

Inwardly, as well as outwardly, they have to be cleansed; and this latter process is the longer one. Every Tibetan or Chinese child here learns, yea, is often taught to lie and steal. The missionary in charge, at times, spies some little kiddie sliding around a corner. He is called back and in his pocket he is hiding a roasted potato which should have been some other child's supper. He has slipped it out of the pot when the cook was not looking. Another child seems to be a perfect goat, climbing everywhere and getting into all kinds of mischief. Another one is forever stirring up quarrels between the other children. Another boy, when he was old enough, began slipping out on the street and getting things at the stores, asking to have them charged to one of the missionaries. One of the boys who was taken in seven years ago when he was eleven years old, was baptized in 1922. As he came through the adolescent period he began to develop the heady spirit which many of us pass through at the same age. He ran away once but found it hard to find food, so came back begging to be taken in. His teachers found him very hard to control and punishment did not seem to cure. Finally he said he wanted to leave and become a bugle boy in the Chinese regiment which is stationed here. The commander is having a number of boys taught, but all the

pay they get is a little food. Most of these boys are sent to learn by parents who find it hard to support their numerous offspring. By the time a month had passed our orphan candidate for the bugler corps, was begging to be taken back. The orphanage committee did not think it wise and held him off. After eighty days of such hardship the boy was allowed to come back on trial and he has not given trouble since. Another boy who proved unmanageable and who ran away at times, was given two months to do as he pleased, finding his own living. The two months cured him completely.

But what has this orphanage work produced? Since the orphanage proper has only been organized seven years it is early to tabulate results of the seventy-two now in the group. Only a few of them have reached their seventeenth birthday. Yet in their last summer vacation these, with a very little outside help, whitewashed their quarters, scrubbed the ceilings, cleansed all of their beds and washed their bedding (padded quilts); made some new bedding and clothing for the babies, and did much of their own gardening. When the pastor was absent a baby died and two of the Christian boys conducted the funeral at the grave. In contrast with the Tibetan custom of throwing the body of every dead person into the river without any burial or funeral ceremony, even the least of these little ones who have left this Tibetan world of sorrow with the orphanage giving them a glimpse of heaven before they pass on, are given a Christian funeral with a prayer and a hymn at the grave. Some of these older boys have gone on trips to villages in the neighboring country, accompanying the missionaries or the evangelists, and have borne their witness for Christ. At the orphanage on Saturdays the older girls wash their own clothes and that of the younger ones, and give the smaller girls their baths. The older boys have oversight of the smaller boys in the same way. They help take care of the orphanage garden and keep the rooms clean.

And there is another generation of which we have not spoken, one that preceded the organized and supported orphanage. It began in 1905 back in Tachienlu when two little brothers, Lee Gway-gwang, twelve years old, and Lee Gway-yin, six years old, were taken in by the Sheltons. It grew a bit after the Ogdens arrived and a tiny four-year-old girl, Didee, came into their home. When the Mission moved to Batang they went also. Then, because the Ogdens had the local church, and the educational department of the work, they were asked to take these children under their care while the Sheltons shared the expense. Other unloved little ones came under the gracious care of these and later missionaries. Della was the baby of the Tibetan teacher who taught the Ogdens. He was a drunkard and his wife was not of high character but both ultimately were baptized, the first Tibetans to be received into the church. Of course Della was much around the Ogden home and when her father died and her mother relapsed, it was arranged that she should be looked after by the MacLeods. There was also Yü-lan whose mother was Tibetan and father Chinese. She entered the Mission school in 1914 and has proved one of the best students in Tibetan so far produced. Della stands close to her. The Bakers believed that the only way to help the poor was to give them work. Very largely with their own money they started the industry of weaving beautiful Tibetan rugs and Fu Tsung-ru, a poor boy only eleven years old, was started in that. Part time he went to school; the rest he wove rugs. He married Della and is today assistant to Lee Gway-gwang who is recognized by native and missionary as pastor here. The Hardys took another eleven-year-old boy, Fang Sui-ro, into their home in 1915. For five years he has been studying part time and the rest of the time assists at the hospital. Even before Fang started on his medical career Lee Gway-yin had begun. He worked four years with Dr. Hardy, marrying Didee in 1920. The next year the Ogdens, who had been foster parents to both, took the young couple and their little baby with them to the coast. They lived two years at Chuchow in our Central China Mission and Lee Gway-yin, won his way into the hearts of Chinese and missionary alike as he worked and studied in the Chuchow hospital. Ga-zong Tsi-tring was another pure Tibetan boy who had the rare privilege of coming under the same Christian care. Part-time servant and part-time pupil in school, he has worked up until he is teaching some of the new missionaries how to speak and write Tibetan. Then there was Hla Shi, a little Tibetan girl whose family had made the hard Tibetan dirt walls for generations. The Chinese general, Chao Er-fong, had started schools for both boys and girls when he took command of this region about the same time our missionaries came to Batang. She got a little schooling there. These schools closed after his murder and in 1914 she began with our Mission school. She made Tibetan belts to pay her way in part. The three girls, Yu-lan, Della and Hla Shi were the teachers when the new kindergarten was opened under Mrs. Ogden's supervision. Now they are all married and yet find time to go on teaching in the school.

And here they are in Batang today: Lee Gway-gwang and Fu Tsung-ru in the evangelistic work; Lee Gway-yin and Fang Sui-ro in the medical; with their husbands or wives—the leaders in the new church which is springing up here on the border. There have been a few others taken in whose background led them to disappoint the missionaries. So it will be with some of the seventy-two children who are now in the organized orphanage work; but already numbers of the older boys and girls show *they* will disappoint neither the missionaries nor the Master whose Spirit has made it possible for them to enjoy this Christian environment which is slowly changing the entire Batang Valley and reaching out its influence into Eastern Tibet.

Upon Mrs. Ogden's shoulders have fallen most of the responsibility for the care and growth of this work; but nearly every other missionary in the station has helped. While the Ogdens were home on furlough, Mrs. MacLeod took up the mothering of the little ones for more than two years, and then Mrs. Morse completed the time until the return of the Ogdens. Mr. and Mrs. Duncan have taken upon themselves the giving of an annual Thanksgiving dinner to the entire bunch. Every family among the missionaries supports one or more of the children. The remainder comes from many home churches, Sunday schools and Christian Endeavor societies.

Little Brown Babies

Your mothers speak words strange to me,
Little brown Batang babies,
But I understand when you smile at me,
And put out your dirty wee hands to me,
Oh you have captured the heart of me,
Little Tibetan babies.

You're itchy and lousy I know, I know,
Little brown Batang babies,
Naked, or clothed in rags, you go;
The pinch of hunger your wee legs show,
But you fight for life and you try to grow,
Brave little brown-eyed babies.

My little white boy has his bath each day,
Dirty Tibetan babies,
Plenty of milk to drink each day,
Clothes to wear, and a place to play,
God loves my boy, but what shall I say
For poor little Batang babies?

Oh, He has meant that you, too, should know,
Little Tibetan babies,
The blessings He only can bestow,
The love and care that would make you grow
As the Christ-child did in the long ago
Dear little Batang babies.

LOIS NICHOLS BARE.

Batang, West China.

Wallace Claire Payne

A LIFE of varied and effective service in tasks that concerned the entire brotherhood of Disciples of Christ reached its temporal end July 14, 1926, in the sudden death of Wallace Claire Payne, just after he had boarded the train in Indianapolis to join his family in Michigan. His health had been seriously impaired for several years.

Mr. Payne was born in Brownsville, Ohio, December 6, 1863. In his childhood the family moved to Mishawaka and later to South Bend, Indiana. From the schools of that city he went to Bethany College where he took high rank as a student, as he did also in the Divinity School of Yale University, being one of the first of the large number of graduates of our church colleges who have found their way to New Haven for further ministerial preparation.

During his first pastorate, at Greensburg, Indiana, he married Miss Ellie Kinney of Mount Healthy, Ohio, where she had grown up under the ministry of A. McLean. After two years with the Northside Church in Cincinnati, he went to the Third Church, Philadelphia. This was his crowning church ministry and the memory of the work there was always a joy to him. In five years with this church five hundred members were received into its fellowship. Two weeks before Mr. Payne's going away he went to visit Philadelphia and this pastorate, the guest of Dr. Arthur Holmes of the University of Philadelphia, his "son in the gospel."

W. C. Payne

From Philadelphia he went to New York City to succeed B. B. Tyler in the First Church, then located on West 56th Street. He closed his New York pastorate to take up graduate study in the University of Chicago and at the end of two years there accepted the call of the Christian Woman's Board of Missions to establish a Bible Chair in the state university of Kansas at Lawrence. From 1900 to 1913 he labored zealously and successfully in this pioneer endeavor. Fay E. Livengood of India, Jesse M. Bader, our secretary of evangelism, Dr. Howard E. Jensen of Butler University, were three among many hundreds who studied with Mr. Payne while attending the university.

On terminating his work in Lawrence, he and Mrs. Payne went to Indianapolis, he as field representative of the Christian Woman's Board of Missions and later professor in the College of Missions until 1922, she as secretary of the missionary society.

Mr. Payne was devoted to his family of wife and three children: Mrs. Rollin M. Perkins of Iowa City, Francis W., an attorney of Indianapolis, and Helen Claire. He left also five grandchildren.

Mrs. Rose B. Wilkinson, A Wonderful Missionary Mother

ALL readers of WORLD CALL, especially those in Nebraska, and members of woman's missionary societies everywhere, will be distressed to hear of the death, August 9, 1926, of Mrs. Rose B. (H. G.) Wilkinson, in Bayamon, Porto Rico. While walking along the street she was struck by a truck whose driver tried to get around a traffic jam. She was taken at once to the municipal hospital where she died within ten minutes. Two American ladies who were near the accident hurried into the hospital with her and gave all possible assistance and comfort.

Mr. and Mrs. Wilkinson were in Porto Rico as missionaries in 1903-5 and again in 1909-10. Having reared their own four daughters, they brought to the United States and educated Miss Consuelo Perez-Guerra and then, Mr. Wilkinson having died, she returned with her to Porto Rico when Miss Perez-Guerra was ready for missionary service among her own people.

Her daughter, Miss Wenona Wilkinson, is doing the finest sort of missionary work in the Christian girls' school of the United Christian Missionary Society at Luchowfu, China. Mrs. Wilkinson had the joy of spending a year with her there and was planning to repeat the experience.

In Nebraska Mrs. Wilkinson was state superintendent of Junior work and later general field worker. She was also the author of a series of program articles for woman's missionary societies.

Reaching the Goal

By Lois Nichols Bare

AFTER five months of travel we were able to appreciate our new home. We reached Batang the day Edgar Aylsworth was six months old. The little fellow made friends all along the way. Mothers with babies in their arms gathered to see the white baby merrily splashing in his bath. His appearance must surely have told them that baths are good for babies. He outgrew his basket and reached Batang with his head sticking out at one end and his feet at the other. During his six months he has traveled by American Ford, train and steamship, Japanese trolley and ricksha, Chinese sampan and sedan chair, French coastal steamer and railroad and Tibetan skin coracle. Now he has a basket carried on a Tibetan woman's back. He has done all the riding he will do for the next six or seven years but he has made good use of his opportunities and enjoyed it all.

The trip was interesting, pleasant on the whole, and not at all devoid of thrills, not the least of which was getting into a clean house and sleeping in real beds at the end of it.

Just one good look at the group of Tibetan Christians and the orphanage children who were out to meet us, in contrast with the dirty, ragged, pitiable people we had seen along the way, would convince anyone that the work here has justified its terrific cost.

We have begun our language study and are so happy to be in the land of Shelton and Loftis, the goal of our long, long dreams.

"In Quest of the Good"

An association of young people has been organized in the Cramer Church, Buenos Aires, with a membership of about fifty-five, and corresponding to our Christian Endeavor societies in the homeland. They have chosen as their motto "In Quest of the Good." This society has a business meeting, a social gathering and a religious meeting every month. It is well organized and gives the young people a good opportunity for self-development.

J. D. MONTGOMERY.

Buenos Aires, South America.

Nothing Could Quench Their Joy

By BEATRICE ALEXANDER BOYER

THE night was startled by the native crew of the S. S. Oregon breaking forth with songs of praise before starting out on the day's journey. Four o'clock had not yet arrived but the captain wished to take advantage of the bright moonlight and did not hesitate to waken the sleeping crew for morning devotions. The Oregon was on its way to Wema with Mr. and Mrs. Virgil Havens and baby, and the nurse, Miss Goldie Alumbaugh to help E. A. Johnston in the opening up of that long-prayed and worked-for station. The valiant little band will need your prayers as they endure the hardships which necessarily follow in the opening up of any new station. The dwellings will be of the crudest until permanent homes can be built. But as we bade them good-bye, after a few hours travel in their company, we knew they were going with joyous hearts because of Him who trod the path before them and prepared the way.

We waved them good-bye from the Launch Marion as they set their faces steadfastly toward Wema, and E. G. Boyer and I went on up a winding, twisting, shining river to one of our outposts to baptize the people who were eagerly awaiting the coming of the white man. We were hoping to reach our destination by launch although we were going where no other boat of its size had ever gone. Canoes by scores had followed that winding path. We did not know whether the launch could follow or not. At one place we had to stop and cut away a fallen tree with its many branches and vines but as we were prepared with a saw, ax and large knife the boys soon made a path for the launch.

The river was glorious, so fresh, so cool, so glistening. At places masses of flaming red flowers tinged the varying green of the forest with a warm glow. The sunshine filtered through the dense undergrowth and overhanging trees casting bands of gold hither and thither. The taller trees festooned with vines bend down to caress the ones beneath, while they stretching upward to meet the blue sky above, meet and intertwine the one with the other until the dense, impenetrable, mysterious forest is woven from their branches.

The silence is only broken by the chattering of monkeys as they spring away through the treetops at our approach, by the greetings of a passing canoe or the shrill call of a bird alarmed at our passing. Once we ran into some bushes and a host of little ants were soon making life miserable for us. The natives did their best to help us rid the boat of these little pests, as they said we would soon be chilling and sick with a fever if many of them bit us. The deadly sleeping-sickness tsetse flies were very numerous and constant warfare was waged against them. I was well wrapped up and protected by high-top walking boots but they seemed to be able to find unprotected spots occasionally to my discomfort and I presume their delight. Vast overhanging hornets' nests lined our pathway and I was glad we didn't dislodge one of them.

Typical path in back country of Congo

They landed us in canoes which were pulled through the shallow water by hand so the white Mamma wouldn't have to get her feet wet. How considerate they were for our comfort! After about an hour's hard walking, most of the way on slippery poles, we arrived at the village where we were to stay all night, and were warmly greeted by the Christians. How happy they were to have us with them. The teacher and his wife soon vacated their little mud house so that we might have the best. Of course we had brought a camping outfit along and we were soon made comfortable for the night.

The few days we stayed we had meetings both morning and evenings and the songs and prayers and teachings of those simple children of His drew me very close to Him. We visited some of the surrounding villages and everywhere were welcomed joyously. I shall never forget one village where we stopped to have services. As we came to a little Batswa village, the pygmy people of Africa, nearly the whole village seemed to follow us and scampered around to get a view of us from all directions while chattering excitedly. Before turning back we stopped under a big tree and held a meeting for the people who had gathered. As I looked into their black, inquiring faces I seemed to sense that most of them had never heard of Jesus before. They did not join in the songs and in many ways showed that this was something new to them. They listened attentively, however, and seemed to be searching for the light. As about fifty children followed us back over the way we had come I stopped and taught them the song "Jesus Loves Me." At first they would just stand and stare but presently they were all trying and would request me over and over, "Do it again." I hope the words of that song and the short message we left with them will remain until they have a teacher to retell the story of Christ to them. They are asking for a teacher in that village.

Sunday morning we started out for an hour's walk through a little winding footpath which led through the vast old forest. Those who were to be baptized, the teachers and Christians followed in a long procession. We came to a most beautiful river hidden away among the trees and there Mr. Boyer baptized sixty-two at that early morning hour while the Christians continually sang one song of praise after another, and those who were to be baptized bowed their heads in silent prayer as they waited their turn for the cool, shimmering water to cover them over. We wended our way back over the same path we had come, but our hearts were so uplifted by the scene we had just witnessed that every tree and shrub seemed to proclaim His power and might and beauty. Twenty-four who had once been Christians publicly confessed their sins and came back into the church.

We returned by the same path. A storm had passed and instead of slippery poles we had to walk sinking poles which had a way of turning at the wrong time. At times one walked knee deep in water and mud as the poles had entirely disappeared. When we reached the launch we hadn't gone very far until we found our way blocked by trees. At one place the storm seemed to have slipped a whole forest into the river. But again those in the boat with a right good will cut and hewed a way through the mass of underbrush and we were finally in the Congo River itself and reached home about nine o'clock that evening. Storms might block the river and submerge the path but nothing could quench the joy in our hearts because of the scenes we had witnessed.

Hundreds of children in Africa die before they are five years of age. Having no proper infant foods the mother nurses her baby till it is two or three years old and then feeds it coarse adult foods and allows it to drink poluted water. A contrast is seen about the mission stations where are to be found healthy, happy children, the new generation of Christian parentage.

"In the Service of the King"

By EDITH M. NOFFSINGER

"OH dear, how tired and hot I am!" yawned the missionary, as she stretched out for her afternoon rest. "But, it is so interesting and worth while to be here 'in the service of the King.'"

The missionary was spending two weeks in a provincial Philippine town, helping conduct a daily vacation Bible school. Every morning the children crowded into the little chapel. They loved the songs that the missionary taught them, especially the one about "The Bible is the Best Book." They loved the finger plays and motion music, too. And they loved the stories their teachers told them in the class period. They loved the memory verses they learned each day, and they loved to make things in the handwork period, and to play games in recess time. In fact, they loved the whole daily vacation Bible school from beginning to end.

But, vacation time is the hot time of the year, and in the Philippines, it is H-O-T in vacation time. So, it is little wonder that the missionary felt tired and hot. And it would not be strange if her mind wandered to the cool mountains of Baguio, where many people were at that very moment having cool, restful vacations. A little later, she would go there herself, and be refreshed for the work of another year.

Just as she was dozing off to sleep, the missionary was aroused by a rustle and a flutter at the foot of her bed. She opened her eyes, and there on the rail of the bed sat an old Sunday school quarterly, smiling at her in a very friendly and approving way. What an unusual place for a quarterly, she thought. "I am happy in the service of the King, too," she heard it say.

The missionary was startled indeed, but she managed to respond, "Yes, you have been a good servant. But your work is about done now, I guess. I see you are almost three years old. In America, Sunday school quarterlies are used for one quarter only."

"Yes," replied the quarterly, "I served one quarter in an American Sunday school. But, I was fortunate enough to be in a missionary Sunday school. After my quarter there, I was not thrown away, as you say most quarterlies are. My master returned me to the supplies committee, who turned me over to the missionary society. You should have seen the big crowd of supplies that I was in. There were quarterlies from all the departments, Sunday school papers too, some for grown folks and some of those little fellows with beautifully colored pictures for the children. Many of the quarterlies and papers had been used as I had, but some were still new. The new ones were the left-overs. And they were surely happy when they found that they were yet to have a chance to be of some use in the service of the King. Well, you know of course, that we were sent to the Christian Mission in Manila, right to your house."

"Right to my house!" exclaimed the missionary. "Then, how did you get out here?"

"Oh," smiled the quarterly, "there are some missionary people in the Sunday schools in Manila, too. Of course, you cannot remember that I was one of the quarterlies you gave to your class of Path Finders, last year, but I was. And after that quarter was over, I did wonder if there was anything more in life for me. And then, it happened that my Path Finder master came out here to visit in this town. While he was here, he learned that one of his friends here was teaching a class and did not have any lesson helps. The date on the quarterly did not matter to him. He was glad to have me, along with those old supplies you gave the pastor, when he visited at your house, one day."

"Oh, yes, I do remember giving your pastor those suppiles," said the missionary, getting more and more interested in the life history of this veteran quarterly. "He said that they were not able to keep up with us in Manila, but that the old material we had already used was still good help for them."

"Well," continued the quarterly, "my friend Path Finder sent me out here to supplement the supply you had given the pastor. So, now I have finished my third quarter of active 'service for the King!'"

"But, you do not seem to be in the mood of one who is about to be cast aside as useless," remarked the missionary wonderingly.

"Oh, I am not useless yet," exclaimed the quarterly. "I heard my master talking this morning. That is why I am so happy that I can not be silent this afternoon. I am going to a little Sunday school up in a mountain village."

"But, you are in English!" exclaimed the missionary. "Can the people up there read English, too?"

"Oh, no, not many of them. But there is a school teacher there now, who wants to conduct a Sunday school class. And he needs help and guidance. The fact that I am old and out of date does not decrease my value for those mountain people. I have had such good care all my life that I am in excellent physical condition yet. You see, I am not torn or marked up at all. Of course, I am a bit worn, just as anyone who has served must be. But, my message is just as good and just as vital as it was the day I came off the press."

"Yes, yes," agreed the missionary, "you will yet do valiant service for our King Jesus, I am sure. You will yet help some to learn to love him and recognize him as their King. I only wish there were more missionary Sunday schools in America, and here in the Philippines. Maybe, if more people knew of the possibilities for use of left-over quarterlies, they would be glad to pass them on as you have been passed on."

For several moments, there was silence. The quarterly was smiling happily to itself as it thought over the years of service it had been permitted to render, and that yet to be done. And the missionary was puzzling over the way to help folks in America, and in the Philippines, to understand the opportunities for service they have wrapped up in their old or unused Sunday school supplies.

"If this quarterly could only go

Daily Vacation Bible School, Rizal, Laguna Province, Philippine Islands
The attendance averaged 55.3 and forty of the children and all of the teachers had perfect attendance records.

home on furlough," she mused, "and go to the various Sunday schools, telling of its work, just like a real human missionary!"

But, in her heart, the missionary knew that a Sunday school quarterly is only paper and cannot go about like a missionary. It has to be a co-worker always. Then, suddenly, an idea came dashing into the missionary's mind—the life-story of this quarterly! Yes, why had she been so slow to think about it? She must write the life-story of this quarterly and send it home to America.

"I'll do it now!" she exclaimed, as she sprang out of bed.

When her feet touched the floor, she rubbed her eyes and looked around. There was no quarterly on the foot of her bed! Had she been dreaming?

Just then a cool breeze rustled through the room and stirred some papers that were lying on the table. Ah, there was the quarterly! She had been looking at it that morning. It was dated April-May-June, 1924, and on the inside of the cover were three names and addresses: Jean Brown, Newton, Kansas; Juan Blanco, Path Finder Class, Manila; and Pedro de la Cruz, Morong, Rizal Province, Philippine Islands. And, she remembered that she had heard talk of the young teacher who was going to teach in a mountain village the next year.

Yes, of course, it had been a dream that the old quarterly had talked to her, but the message of the dream was true. Sunday school quarterlies can serve more than the usual quarter, if they are only sent to the missionaries, and then passed on and on as this old quarterly had been passed on. And all who thus pass on a quarterly may rightly feel happy "in the service of the King."

Thirty Years Ago and Now

By EMMA A. LYON

WE expect to dedicate the new building for the Christian Girls' School, Nanking, September 11, and will celebrate our thirtieth anniversary then also.

We are trying to get as many as possible of our former students to attend the anniversary. More than a thousand students have been in the school since it began. Can you imagine a small building, one Chinese woman teacher, one Chinese man teacher, a Bible woman, a woman cook, a coolie, five pupils and one missionary. That is what the school was thirty years ago. Our equipment, such as maps and charts, was small. We have not been able to add many since that, but hope to get some new ones this summer.

I am still in Nanking helping oversee the work. The new building is not finished. We are repairing the old house we have used twenty-nine years, building a kitchen, making walks and leveling ground. The mission has no money to pay for this work. We have a small balance but not enough for our needs. We are having done only what must be done at the present time. The architect went over the old building the other day. He said "You are very fortunate that there was never a fire here. I do not see how the girls could have gotten out. It is a fire trap." I said, "That is why I have so many gray hairs. I have known the danger." I hope sometime we can have a fireproof dormitory or something safer. We have never had a social hall for the girls but are planning one room in the old building where the girls can have teas, parties, class meetings, etc.

It has been a great joy to see the school grow little by little. This year we have had two hundred girls. We have students teaching in many different places and do not have enough to fill the requests that come for teachers. Now is our opportunity to help China. With the anti-foreign and anti-Christian feeling, we never know when they will turn against the mission schools. We must train Chinese who can carry on Christian schools even though the missionaries are not here. Consecrated, educated young women and men can teach their own people better than the foreigner.

Our best young man teacher has just left for America. He graduated from the University of Nanking and has taught three years. He is going to Berkeley to enter the University of California to study Education. As a rule we do not think it best for these young people to go to America. But this young man, Mr. Tung, will not be spoiled easily—and can help share responsibility after he has more training. We want him to see our best homes and get the best we have to give. His wife and baby are living on our school campus while he is away.

We have great hopes for China and believe she will be a strong Christian nation some day.

A Bit of History

By C. M. Ridenour

I HAVE just closed a meeting with the Pine Street Church, Tacoma, Washington, with thirty-two additions. J. T. Eshelman, who has lived in Tacoma thirty-two years, serving at one time as pastor of the First Church for a period of nine years, gave me the following bit of history which may interest your readers: While pastor of the First Church he baptized Petrus Rijnhart and Dr. Susie Rijnhart, who were in that city preparing to sail for China for independent missionary work. They attended a week's evangelistic meeting which Mr. Eshelman was conducting and forthwith aligned themselves with the Christian church. It will be remembered that after the death of her husband and child, Dr. Rijnhart returned to America and so set on fire the hearts of the people that it was decided to open a station on the border of Tibet. On her return trip Dr. Rijnhart was accompanied by Dr. A. L. Shelton and Mrs. Shelton. This only proves the fact that we never know the limits or extent of our influence in kingdom building.

Council of the China Christian Mission

Left to right, standing: Li Chow-wu, Li Yao-tung, H. W. Fillmore, Hsia Kwan-hsing, C. A. Burch, Yang Shao-nan, Li Hou-fu, Cheo Hsiao-chen, Ko Luen-pu; *left to right, sitting:* Frank Garrett, Stella Tremaine, Laura Lynne Major, Emma A. Lyon, Mary Kelly, Alexander Paul

Glimpses of the Religious World

THIRTY-SEVEN nations speaking fifteen or eighteen different languages were represented at the World's Christian Endeavor Convention held recently in London. Nearly a thousand went from America, while Germany had a hundred delegates from 1,500 societies. The secretary of the American Christian Endeavor Union reported 5,000 new societies organized in the last two years in this country, and almost every other country reported enlargement.

The report of the stewardship committee of the Federal Council of Churches in America shows that the twenty-five boards connected with the council gave to missions and benevolence during 1925 $88,845,000 and $332,552,000 for their own current expenses, which with miscellaneous gifts brings the total to $451,000,000. In the same period it is estimated that Jews gave $18,600,000 and Roman Catholics $168,000,000, with $10,500,000 given by miscellaneous organizations, or a grand total of $648,000,000 given for religious purposes in this country. Methodists are in the lead of Protestantism with $135,000,000 while the Baptists gave $70,000,000, Presbyterians $72,500,000, the Protestant Episcopal church $39,000,000, Congregationalists $26,500,000 and Disciples of Christ $20,600,000.

It is reported that a Lutheran Church at Kristdala, Sweden, has recently installed a pastor who succeeded his father. This succession of father and son in this church has been maintained for 218 years and there has been only one brief period in 344 years when the succession from father to son has not been observed.

The Methodist *Christian Advocate* of New York announces that it has absorbed the Washington *Christian Advocate*, which has been published at the nation's capital for half a century. It thus follows in the train of the New York *Observer*, the *Evangelist*, the *Continent*, *Christian Work*, *Methodist Times* and *Northern Christian Advocate*, all of which have disappeared within recent years.

John D. Rockefeller, Sr., and John D., Jr., have given $250,000 outright, and $100,000 conditionally, to the Euclid Avenue Baptist Church, Cleveland, O., to aid the completion of the church's auditorium and religious education building.

The World's Christian Fundamentalist Association, meeting in Toronto, has voted to seek a $25,000,000 foundation to establish colleges in the United States and Canada for the advancement of education along Fundamentalist lines.

The outstanding event of the opening day of the World's Alliance of the Y. M. C. A. was Dr. John R. Mott's acceptance of the presidency of that organization, on condition that he be responsible for the formulation of general policies but not for administrative work. He succeeds Dr. Paul des Goutes, who resigned. Dr. Mott was presiding officer of the conference.

During 1925 a total of 33,801 Jewish immigrants entered Palestine, according to the official figures of the British Colonial Office. During this period 2,141 Jews emigrated from Palestine. The net increase in the Jewish population for the year was 31,660. The statistics so far this year indicate about the same increase for 1926.

The Hidden Hand

I would go forward, stumbling through the dark,
After my wayward will;
A hidden hand withholds me suddenly,
Firm, strong, and still.

I would go back to what I left behind—
The laughter and the night;
The hidden hand quick grips me, turns me round
Towards the light.

I feel the red wound in its beating palm;
And, though I cannot see,
I guess that somewhere that deep bitter scar
Was borne for me.

For me, or such another as myself,
Wounding, and pain, and loss;
So I go forward, all the way of Love,
Led by a cross.

—MAJOR LAUCHLAN MACLEAN WATT.

Some idea of the extent of foreign missionary activities maintained by the Roman Catholic and Protestant churches of Europe and America is presented in the following summary prepared by Thomas Jesse Jones, educational director of the Phelps-Stokes Fund:

1. Missions maintain 54,000 European and American men and women of education and sound character in various continents of the earth.

2. These missionaries minister directly or indirectly to more than 21,000,000 people.

3. Mission schools enroll 5,250,000 children.

4. Missions maintain 1,445 hospitals which cared for 461,000 in-patients in 1923 and provided dispensary treatment for several million patients.

Dr. W. H. Leslie and Mr. and Mrs. Joseph Clark, all three Baptist missionaries in the Belgian Congo, have been decorated as *Chevalier de l'order royal du lion* by the King of Belgium. Dr. Leslie has worked for more than thirty years in the Congo, Mr. Clark for forty-eight, and Mrs. Clark for forty-six. Mrs. Clark is the first woman to receive this decoration. (See page 6 of this issue.)

Coeducation in all standards has been in existence for over a year in the Byculla High School of the Bombay Education Society. Many at the outset ridiculed the idea, but the authorities of the school now report that, judging from the results of the first year's work, coeducation has been a success both in classroom and playground.

Four states are in the race to be the first in the nation to report 100% literacy among its citizens this year—North Dakota, Vermont, Delaware and Oklahoma.

More than 200 American students and teachers have attended the summer school session at the Mexican National University, Mexico City, which session recently ended. Dr. Alfonso Pruneda, rector, and Professor Tomas Montano, director, of the summer school, were assisted in their work by officials of the federal department of education. Professor Montano stated, "It is no secret that ever since the summer schools at the university were established a current of deep sympathy between the Mexican and American peoples has been felt, based upon perfect comprehension, mutual respect and consideration."

It is reported that Ghandi, the Indian noncooperative leader, has become a college professor. Students of the new national college in India, started as part of the noncooperation movement in opposition to the government's educational institutions, invited him to teach. He agreed and asked the students what he should teach. The students decided they wanted Christianity, so Ghandi is giving a course in the New Testament.

The dedication of the Union Savings and Trust Company's $750,000 building in Warren, Ohio, recently, was unique in the financial world because the principal address of the occasion was given by a minister, Halley C. Burkhart, who also offered a dedicatory prayer. The president of the bank, three other directors and five subordinate employees are members of the Christian church.

Thanksgiving and Friendship

By LUCY KING DE MOSS

Topic Talk

"Too often we do voice our ills
And stress them in emphatic tones
Until the self-made volume kills
The Spirit. Then the heart puts forth
A minor plaint, when it should raise
A happy song of joyful praise.

"Were we to sing a grateful lay
For all we miss of toil and pain
We'd be too busy, night and day
To ever murmur or complain—
Thanks be to God!"

SOUNDS happy, doesn't it? Yet the man who wrote that poem has lain flat in bed for sixteen years, perfectly helpless. When he writes, the pencil must be adjusted so that it touches the paper at the starting point and then he manages to push it across the page. We went to see him the other day and his black face was alight with eager plans for future work. His third volume of poems is about ready for the press! With this joyful verse he greets his friends at Thanksgiving, for Thanksgiving is his time of all the year to sing his "song of joyful praise."

We may and do have different ways of being grateful and saying so, but every so often all of us must think with gratitude of the many things that bring happiness and comfort and healthful well-being. And speaking of health and gift-giving in connection with our subject and Thanksgiving—when there is the possibility of too much turkey and pumpkin pie—reminds us of Jokichi Takamine, the Japanese scientist. Nearly fifty years ago he graduated from the engineering college of Imperial University and was sent by the Japanese government to Scotland to complete his work in chemistry. He had already made quite a name for himself in his own country before he came to America to live.

It was Takamine who discovered a very wonderful remedy for indigestion! It seems there is a kind of mold that grows on the rice plant and Takamine found that by putting this substance through certain chemical processes in his laboratory a medicine could be made that would cure disorders of the stomach. It is called *taka-fiastase* and is used by physicians all over the world. Takamine had a great deal to do, also, with the discovery of "adrenalin" a medicine that is used as a heart stimulant and to stop bleeding in operations. He loved his own country and his adopted country with equal fervor and wanted above everything to see them friends. He shared his skill and knowledge with both alike and gave generously to save the people of the world from suffering.

Out on the western coast many of Takamine's countrymen are living. In their own country they bowed before images "graven by art and device of man," or had no religion at all. Some of them may have come in touch with the missionaries that the Christian people of America have been sending to Japan for many years and perhaps heard something of the one true God in whom "we live and move and have our being." Here they are, on our side of the ocean, for whatever reason they came, looking for the good things America has for them. It is our great opportunity to meet them where they land with the same story that the missionaries are telling their friends and relatives over in Japan. How we are doing it we shall discover when we reach our stopping place in Los Angeles presently. Here is something worth thinking about: There may be other Takamines among the Japanese boys in our Christian Institute and there are almost sure to be leaders of one kind or another who will receive their training in its rooms. How very important it is that they shall have the feeling that Christian people in America are their friends and are interested in how they live and work. That, of course, is the reason for this World Friendship tour we are taking. Friendship follows understanding. Friendship's eyes are open to see, her heart is full of sympathy, her mind is just and unprejudiced.

From the Grave

The hospital has been constantly improving in its technique and in spite of the fact that we have no nurse at present we are constantly able to help the sick in a manner at times astonishing even to ourselves. Just recently we dragged a man bodily out of the grave. We were able a few days ago to give a boy who was writhing in pain instantaneous and complete relief.

GEORGE E. MILLER.

Mungeli, India.

Program for Triangle Clubs

"Give thanks unto the Lord, for he is good."

World Friendship Tour

NOVEMBER

ON THE WESTERN COAST

HYMN
PRAYER
BUSINESS PERIOD
ROLL CALL: *Gifts for which I am thankful*
DEVOTIONAL SERVICE:
Song: *I Love to Tell the Story*
Guide Book: Acts 17:24-29
Special Music
Pray: *That race prejudice may be overcome and that we may think of all races as God's children*
A Visit to the Japanese Christian Institute
Guests at the Massie Home
CIRCLE OF PRAYER

Senior Christian Endeavor Topics

October

3. What is Education? How Get It? How Use It? Rom. 12:1-3; II Tim. 2:15. *Climbing That Counts*, January, 1926, WORLD CALL, page 3.

10. How to Pull Together. Mark 2:1-5; I Cor. 3:1-9. *The Second Crop in Japan*, January, 1926, WORLD CALL, page 21.

17. What Ideals are Found in the Constitution of the United States? Rom. 13:1-8. *America First*, July, 1926, WORLD CALL, page 10.

24. Lessons from Great Athletes. I Cor. 9:24-27; Heb. 12:1-3. *The Drake Relays*, June, 1926, WORLD CALL, page 35.

31. What Are the Good Points of the Various Races in America? Acts 10:24-38. *A "Yellow Peril" or "Golden Opportunity"?* August, 1926, WORLD CALL, page 29.

Intermediate Christian Endeavor Topics

October

3. Living Up to Christ's Standards in My Home. Eph. 6:1-9. *Crime and the Home*, July, 1926, WORLD CALL, page 16.

10. Living Up to Christ's Standards in My School Life. Matt. 5:14-16. *Youth Responds to Jesus' "Follow Me,"* July, 1926, WORLD CALL, page 60.

17. Living Up to Christ's Standards in Obeying Law. I Peter 2:13-17. *Making the Church Effective in the World*, July, 1926, WORLD CALL, page 4.

24. Living Up to Christ's Standards in My Play and Amusements. Phil. 4:8. *They Support an Indian Orphan*, August, 1926, WORLD CALL, page 59.

31. What Are the Good Points of the Various Races in America? Acts 10:24-38. *A "Yellow Peril" or "Golden Opportunity"?* August, 1926, WORLD CALL, page 29.

How the Little Flat Rock Christian Endeavor Society Raised Its Pledge

By MARY L. HEATON

THE first plan adopted by Little Flat Rock Endeavor Society was to have each member earn a dollar in some way, by running errands, picking cherries or hoeing corn, as it was in the summer that we decided on this endeavor.

On the evening of the Fourth of July all of the members met at the home of the president, where, after a social evening, they gathered in the living room to give an account of how each one had made his or her dollar. Nearly all of the money was earned by picking cherries or hoeing corn. This proved to be a very amusing feature of the evening, and one which everyone enjoyed.

In the fall we decided on another plan—that of selling candy. We decided to sell the candy on Saturday night at the local theater, where we knew we could find a large crowd. On the appointed evening nearly all members were present to help make the candy sale a success. Enough to say that it was! As it was homemade candy it sold much more quickly than otherwise, and netted more than sixteen dollars.

Our last offering of money came when we presented our pageant in February. The evening on which we gave our pageant, an offering was given by the audience and also by the members. Nearly all gave liberally. There was now more than fifty dollars in the treasury so that we were confident of our success in securing the pledge. The money was forwarded to headquarters in the third quarter.

Christian Endeavor Society, Little Flat Rock Church, Indiana

Growing and Serving

THOUGH the Disciples of Christ are not as prominent in the East as they some day hope to be, the Third Christian Church of Philadelphia is showing its strength not in numbers, but in organized work and faithful workers.

They present this picture of the Christian Endeavor society of the Third Christian Church, Philadelphia, which has won honor to the church recently by the banners and trophy awarded for their active work in the West Branch of the Philadelphia Christian Endeavor Union.

The society has furnished the branch with its president, Sterling Chain, and several other executives, and has in the last year received the name of the banner society of the branch. Competing with forty-two other societies at the monthly rallies, the regular attendance of the members and their friends has given them the privilege of holding the attendance banner seven times and the percentage banner eleven times out of a possible eleven times awarded. At the end of a five months' contest they received a bronze shield, the first of three society prizes.

Guided during the last year by Romans 12:1, they have met many victories. They are supporting a native evangelist in Africa; three of their young men are doing organization work with the boys of a local mission, and their members have carried the story of Christ to many who never hear it.

The officers have efficiently balanced the two sides of Christian Endeavor—the spiritual and the social, and other wonderful things enjoyed by these young people are the hikes, swimming parties and other out-of-door events that continue through the year. The friendly invitation given to all young people to join them in their work for Christ and the church, together with the hearty support of their church friends and pastor, William Verner Nelson, is the means by which they have achieved the task "which is their reasonable service."

Christian Endeavor Society, Third Church, Philadelphia

"At Home Again!"

Joshi Sei Gakuin
Takinogawa, Tokyo.

Dear WORLD CALL Friends:

This is to inform my many friends to whom I should like very much to write personally, that I have moved—bag and baggage—from Osaka, where I have been for nearly two years, and am once more at the old stand at the Margaret K. Long Girls' School.

I feel as though I have just reached home after a delightful and precious season of fellowship with fellow workers in the great city of Osaka. As many of you know, I spent six years in Osaka in the early years of my missionary activities in Japan, so it was not easy to leave the dear ones there, but O, I am glad to be at home again!

BERTHA CLAWSON.

Woman's Missionary Societies and Circles

We Would See Jesus

John 12:20-25

"SIRS, we would like to see Jesus." These were the words of the stranger Greeks who had come to Jerusalem to worship at the time of the city's great "annual home-coming," the feast of the Passover. This great memorial had been established twelve centuries before, and to its sacred rites came yearly, from far and near, from great cities and humble villages, throngs of believers in the one true God, the God of Israel.

But there seemed to be greater interest even than usual at this time of which John writes, for reports had been spread abroad of a wonderful new teacher and wonder worker who had arisen in Galilee, and the question was being asked everywhere, "What think ye? That he will not come to the feast?"

This Jesus was the great man of the hour. A day or two before the multitudes with waving palm-branches had greeted him on his way into the city with ringing Hosannas, as the King of Israel, while the many Pharisees had quietly bided the time when it would be safe for them "to take him."

Thus the little group from Galilee, Jesus and the twelve, with the Marys, went unmolested in and out of the temple, through the crowds in the streets, and out into the quietness of "the garden," while he taught them with greater intensity of meaning as he saw the dark clouds of the betrayal gathering ever more closely and darkly about him.

Among the throngs of worshipers were these Greeks, Jews of the Dispersion, whose forefathers long before had been scattered by captivity and commerce far and wide among the nations which later came under the sway of the Greek language and civilization. They had heard strange things of this man after whom "the whole world had gone," and were eager to see him for themselves. In some way they seemed to know that Philip was associated with Jesus, and so they made bold to make their request known to him. Philip was a little undecided about the matter, so he went to talk it over with Andrew. After some discussion they decided to let Jesus himself determine whether or not he should make himself known to these questing Greeks and we can only surmise that the response of Jesus was gracious and kind, for the result of the story is lost in the beautiful outpouring of thought that came as a reaction to the incident in the mind of the teacher.

In an instant he was far away from the thronging crowds, walking once more in fancy through the beloved fields of Galilee. He saw again the waving grain, a page of his father's picture-book, and the beautiful hard lesson written there. And he said, "Verily, verily I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit." Jesus knew that the crowd that shouted "Hosanna" yesterday would cry "Crucify him" on the morrow, and yet it would be worth while, all the agony of sacrifice, if this supreme expression of his love should awaken a longing in the hearts of men and women and children everywhere in all the years, *that they might see him.* Wonderful paradox, to die to live a hundred-fold over and over again in the lives of those who would come after him, in whom he might again be seen in living and drawing power.

Nineteen centuries have gone, and a world weary with its unrest is still waiting to see Jesus. Love and sacrifice have never lost their power to draw men. Let us take heed that we fail not to show in our own lives the "vision splendid" that we may be glad in that day when we shall in truth "be like him," when we shall see him as he is.

ELLIE K. PAYNE.

Indianapolis, Indiana.

Woman's Missionary Society Program

"Speak—That They Go Forward"

NOVEMBER

Extension Work and Leadership in the Rural Church

PRESIDENT PRESIDING:
- HYMN: *Jesus Saves*
- PRAYER
- BUSINESS
- OFFERING

PROGRAM IN CHARGE OF LEADER:
- DEVOTIONS: *We Would See Jesus*
- Hymn: *I Can Hear My Savior Calling*
- Bible Lesson: John 12:20-25
- Prayer

TALK: *Extension Work in the Rural Church*

SPECIAL MUSIC

TALK: *Leadership in the Rural Church*

(Review article in WORLD CALL)

HIDDEN ANSWERS IN WORLD CALL

HYMN

CLOSING PRAYER

The Reading Contest

PURSUANT to the following promise sent out with instructions for the Reading Contest for the year 1925-26, we publish a list, by states, of the societies reported to date as having attained their goals:

"If fifty per cent of the enrolled membership of the society read a minimum of four books each, and reach sixty points each for WORLD CALL from July 1, 1925, to June 30, 1926, the society will receive recognition in WORLD CALL."

Illinois
- Bethany
- Buffalo
- Donovan
- Gays
- Hazel Dell
- Illiopolis
- Lexington
- Mechanicsburg
- Roadhouse
- Stanford

Michigan
- Bloomingdale
- Cascade

Ohio
- Athens
- Cadiz
- Cambridge
- Cleveland
- Columbus
- Grafton
- Kent
- Jefferson

Tennessee
- Bearden
- Columbia
- Shelbyville
- Memphis
- East End

Texas
- Amarillo
- Ballinger
- Belton
- Bonham
- Brady
- Buda
- Burkburnett
- Cisco
- Coleman
- Dallas
- Central
- Greenville Ave.
- Oak Cliff
- Del Rio
- Forney
- Fort Worth
- First
- University
- Kingsville
- Ladonia
- Laredo

Circle Program

"What shall I render unto the Lord for all his benefits toward me?"

November: Special Thanksgiving Devotional Hour

THE CHURCH AND ITS LEADERSHIP

BUSINESS PERIOD IN CHARGE OF PRESIDENT
- Hymn
- Prayer
- Business
- Roll Call: *Gifts for which I am thankful*

DEVOTIONAL: *A Missionary Chapter in the Life of Christ*
- Bible Lesson and Comment: Matt. 9:35-38
- Hymn: *Hark! the Voice of Jesus Calling*
- Prayer: *Special prayers of thanksgiving, praise and dedication of lives for Christian leadership and service*
- Prayer Hymn: *Take My Life and Let It Be*
- Offering

TALK: *Training for Leadership*

DISCUSSION: *What are Qualifications of a Leader?*

CIRCLE OF PRAYER

(Ohio cont'd)
Lima
McArthur
Pendelton
Toledo
Silverton
Salem (First)
Uhrichsville
Warren
Washington Court House
Willoughby

Circles
Lorain
Toledo

(Texas cont'd)
Lancaster
Marshall
Mesquite
Milford
Nacogdoches
Oakwood
Olney
Paris
Ranger
San Angelo
Temple
Whitesboro
Whitewright
Wolfe City

Pennsylvania
Clarksville
Dunmore
Huntsville
Mather
Pittsburgh (Shadeland Avenue)
Sayre

Circle
Uniontown

(Texas cont'd)
Circles
Bonham
Hillsboro
Houston (Second)
McKinney
Temple
Wichita Falls

West Washington
Auburn
Camas
Chehalis
Everett
Seattle (First)
Seattle (Univ.)

Echoes from Everywhere

Farewell Party For Mr. Schaefer

A farewell party was given by five hundred friends of Harry Schaefer at Bilaspur, India, just prior to his leaving to join his family in America, in recognition of his labors in behalf of the new school building, when a framed address in Hindi and a gold tie pin were presented to him. Later the laborers who put up the building under his supervision held a reception at which over two thousand were present and another framed address and gold shirt links and studs were given him. Mr. Schaefer sacrificed a part of his furlough and remained in Bilaspur during the terrific heat of May and June in order that this building, a part of the Burgess Memorial School, might be completed before the opening of the school term.

SUSAN MESHACKS.
(One of the teachers.)
Bilaspur, India.

Part of crowd gathered in front of Burgess Memorial School, Bilaspur, India, to say farewell to Mr. Schaefer

Healing As They Went

On our trip to Batang we had a liberal supply of medicines and surgical dressings for which we found considerable need along the way, as trained physicians are not to be found in West China, excepting in some of the mission stations. In fact there are no doctors in the four stations through which we passed en route. Dr. Osgood and I often had numerous cases to treat in villages in which we stayed all night, treating as many as forty cases in an evening. We had patients come as far as ten miles on foot for treatment. Often in appreciation for help given the patients or relatives would bring a few eggs or a little rice. There are wonderful opportunities for medical work in the vast untouched areas of western China and Tibet.

We are happy in the work and in our study of the Tibetan language.

NORTON H. BARE, M. D.
Batang, West China.

A Wide-Awake Society

With the celebration of the second anniversary of its organization, the woman's missionary society of Ligonier, Indiana, gives a good account of itself. Beginning the year with twenty-one members, it closed with forty-eight, having enrolled thirty-eight new members.

Among the activities of the year were the observation of Woman's Day, a missionary tea with 100 present, also a luncheon in May at which time twelve women from the Kendallville society and Mrs. Taylor of South Bend, Indiana, were guests and an anniversary meeting with a banquet and play entitled "The Two Masters."

This society has placed WORLD CALL in the public library and reached all its financial aims.

New Church at Vulcan, Alberta

John H. Wells, Diamond Jubilee Evangelist for All-Canada, held a three weeks' meeting in Vulcan, Alberta, in July, and organized a church of about fifty members. Only one person in the community was known to have been identified with the Christian church previously. Four others were discovered later. There were thirty-five baptisms and ten immersed believers came from other bodies. Nearly all the additions were adults. Regular services will be held in Vulcan, and at neighboring schoolhouse points. A deep impression was made by the meeting upon the whole community. The Vulcan field is a good one for our work, and the prospect is good for the growth of the new church.

M. B. RYAN.
Calgary, Alta.

Hidden Answers

1. What is the most unpopular Beatitude?
2. What is the area of Africa? Name our stations.
3. How many missionaries of the Disciples of Christ in Africa? Churches? Members?
4. How many baptisms last year?
5. What serves as a radio in Africa?
6. How large a territory is each of our stations responsible for in Africa?
7. How does a humorist characterize Africa?
8. What is a crying need in Africa?
9. "The church is ready. . . . Now I want my preacher." Give the story.
10. What loss has WORLD CALL and the Board of Education sustained?
11. How may old lesson quarterlies be used?
12. What dedication crowns thirty years of service?
13. How many pairs of brothers and sisters in our missionary personnel?
14. What were some of Mr. Warren's impressions of his trip?

Changes in India

The many friends of Dr. Mary J. Longdon, who has been associated with the sanatorium at Pendra Road, India, from the establishment of that institution, will be interested to know that she is now located at Kulpahar, where she will have oversight of the women and children in the Home. She has also opened a dispensary in the town, and will minister to the missionaries in Rath and Mahoba, and have direction of the hospital in the latter place, in the absence of Dr. Drummond who has come to America on account of the health of Mrs. Drummond.

Dr. Elizabeth Lutz, who went to India last year, now has charge of the sanatorium at Pendra and Leta May Brown, formerly of Mahoba, will be associated with her.

New Secretary For Canada

With the first of September, Hugh B. Kilgour, who has served the Home Street Church, Winnipeg, Canada, since 1920, became general secretary of the All-Canada movement. In 1923 Mr. Kilgour was married to Louise Cory, who had spent one term as a missionary in China under the United Christian Missionary Society.

Off to School

Three of our orphan boys have gone to Chengtu to school. They seemed so happy to go. They are fine boys and we have great hopes for them. This seems to be the only sure way to get high school teachers as well as well trained workers for all of our work.

MINNIE F. OGDEN.

Batang, West China.

Sanatorium Overrun With Patients

The sanatorium at Pendra Road is overrun with patients. If this condition continues we will have to find a way to get some more buildings. The people are gradually learning that if they will bring cas s of tuberculosis in the early stages there is hope for recovery. In times past they have often waited until the patient is very near death, then have stayed at the sanatorium a week or two and gone away disappointed because there had been no immediate recovery.

A church service is held at the sanatorium every Sunday morning and all the Christian patients who are well enough attend, as well as some of the non-Christians. A Sunday school is also conducted every Sunday.

F. E. LIVENGOOD.

Pendra Road, India.

Kawai and the Fukushima Church

After only two months under the leadership of our new pastor, T. Kawai from California, Fukushima Church is showing renewed power. Eight young men and women have come to Christ and several others are about ready to take the step. Evangelism is dominating the church life. Mr. Kawai's sermons and private conversations with the people are saturated with it. One student just baptized has led a neighbor, an attorney, into the circle.

Our English service on Sunday evenings brings many young men who remain for the regular church service and thus hear strong sermons by the pastor in their own tongue. Many are surely praying for Fukushima and God is richly blessing us.

K. C. HENDRICKS.

Fukushima, Japan.

Signs of the Times

Ghariya Phatak near Jhansi, India, is rather a conservative community in religious matters. The Hindus have been slow to enter the stream of modern thought and movement that is so changing the life of India. Lately however it seems that the modern spirit is beginning to leak in here and there.

A month or two ago one of the ex-students, who left the school several years ago and is a successful shopkeeper, called several sweepers to his shop, invited them in, distributed nuts and spices to them from his own plate and with his own hands, then helped himself to some, thereby showing that he no longer considered these people as untouchables.

Another student who left the school last year is the son of the most bigoted Brahman priest in the community and an enemy of Christianity. Yet this son of his has declared openly that he no longer believes in idols and has refused to worship the household gods.

Only time can show the influence of the school in the lives of these non-Christian children.

These All Died in the Faith

Mrs. George L. Peters, Kansas City, Missouri, May 23, 1926. An invaluable helper to her husband in his several pastorates. Age 57.

Mrs. Carrie Richardson Hoxey, Quincy, Illinois, July 18, 1926. For many years president of missionary society. Niece of W. F. Richardson.

Miss Corrinne Adams, Nashville, Tennessee, July 11, 1926. Member of missionary society Seventh Street Church, Nashville.

Mrs. George P. Clark, Caney, Kansas, May 2, 1926. A faithful helper to her husband in his ministry and lover of *Missionary Tidings* and WORLD CALL. Age 46.

Mrs. Fred Masbaugh, Noblesville, Indiana, July 27, 1926. Faithful in all activities of the church.

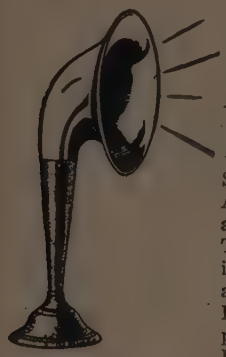
Miss Mollie Brown, June 28, 1926, Bedford, Indiana. Devoted worker in church and missionary society.

Mrs. Mary G. Burton, July 19, 1926, Higbee, Missouri. Devoted member of church and missionary society. Age 64.

Mrs. Ameria Schuler, August 8, 1926, Shreveport, Louisiana. Devoted member of Central Church, Louisville, Kentucky.

Mrs. E. L. Brown, August 10, 1926, Oakland, California. Charter member of Fruitvale Avenue Church and president of missionary societies of Bay District, Northern California.

First Christian Church, Holdenville, Oklahoma, deserves heartiest congratulation on the completion of a beautiful new church home. The building completed and furnished cost about $45,000. The lot is valued at $5,000, making a total valuation of $50,000. The church is being assisted in this enterprise by a loan of $15,000 from the department of church erection of the United Society. John H. Booth, secretary of the department of church erection, dedicated the church Sunday, July 11, with $19,280 raised in cash and pledges —payable in two years and three months. This amount together with the proceeds of the sale of the old property will pay all debts including the loan



Station UCMS Broadcasting

DR. E. I. OSGOOD landed in San Francisco on August 25, after a visit to our Tibetan mission, involving a long arduous journey. He was accompanied home by Dr. and Mrs. William Hardy and their four children as far as Tachienlu on their way home for furlough from Batang. Dr. Osgood came immediately to St. Louis and spent three days at headquarters where his account of his interesting journey was enjoyed by the office family.

Jesse M. Bader sends us from England a copy of the program of the Sisters' Annual Conference held in Carr's Lane Chapel, Birmingham on August 2. He writes: "No men were or are ever allowed in this meeting. But I was asked to speak, did so for twelve minutes. I told them of our 50-50 plan and they cheered it."

Miss Joy Taylor assumed her duties as head of the department of missionary education on September 1. She comes well equipped by training and native ability to lead in this important work which argues well for her success. We bespeak for her a hearty welcome on the part of all friends of the work throughout the country.

Fire broke out in the building which houses the United Society during the night of August 23 and wrought havoc on the first floor which is occupied by stores. Fortunately, only the smoke penetrated the upper floors where our offices are located which did little damage besides discoloring exposed surfaces and perfuming the atmosphere. Three days' intensive scrubbing and polishing have about restored us to normal appearance, but we still retain our odoriferous distinction.

It is with regret that the promotional department has accepted the resignation of J. H. Stidham, our field representative in Missouri, who goes to the pastorate of the First Church, Joplin, Missouri. Mr. Stidham has done an outstanding work in the state and his loss will be felt.

Miss Mae Yoho, who has been a splendid worker in our religious educational field department in Ohio and West Virginia, leaves the work on October 1, as she is entering Yale University preparatory to going to South America as a missionary. Miss Dee Yoho, a graduate of Bethany College, will succeed her sister as our field worker.

Through the kindness of special friends, among them Edwin Gould of New York City, the home for the aged at Jacksonville, Florida, has been thoroughly renovated and painted.

Miss Harriet Young, who has served under the home department in our Mexican Christian Institute at San Antonio and our Southern Christian Institute at Edwards, Mississippi, has been appointed for work in Mexico under the foreign department as treasurer of the mission. She will also help in the kindergarten and with the music in the church.

Two of the workers in the department of religious education, S. W. Hutton and Glen McRae, spent their vacations in the University of Chicago, utilizing the opportunity to better equip themselves for their work.

Miss Hattie Mitchell, Dr. G. J. P. Barger and H. C. Hobgood served as our representatives at the International Conference on Missions in Africa, held in Belgium in September. They are all three returning to Africa after furloughs spent in America and stopped in Belgium enroute. This is the first such conference ever held in which all mission boards working in Africa were represented and all problems affecting their work discussed. It is a great forward step toward unifying the work in that continent. A full report of the conference will be given in a later issue of WORLD CALL.

> Of the nineteen new missionaries appointed by the executive committee to sail this summer and fall, only two have been sent. Insufficient travel funds is the reason. Sailing dates, made on faith that the money would come in, have been cancelled and plans made on the fields that involved the new workers have had to be materially altered. And yet, the fields are white!

Set-up meetings for the One Day Conventions were held at the headquarters office on Thursday, September 2, attended by the religious education field force, the United Society field men, women workers and board secretaries. Plans were set forth and teams organized for the series of one day gatherings which will be held throughout the country in October, November and early December.

Enrolled in the thirty-two young people's conferences held this summer were 2,907 young people, potential leaders in the brotherhood's life. No greater movement has swept over our churches in recent years than that of definitely training our young people for their future responsibilities and the contribution made to the movement by the summer conference plan is inestimable.

Two new field men have been secured as representatives of the United Society. Neal McGowan of Kentucky succeeds W. R. Holder in Kentucky and Tennessee, Mr. Holder having taken the Texas field, and C. B. Reynolds of Lynchburg, Virginia, took charge of the Chesapeake Area in September. We are expecting great results from these two splendid workers.

Word has come of the death of the mother of Walter G. Menzies, our missionary to India, who is at present home on furlough. Mrs. Menzies died on September 21 at her old highland home in Perthshire, Scotland, where her missionary son had visited her during June and July on his return from India. She was ninety-one years old but was young in spirit and until a few weeks before her death was to be found in her place at church each Sunday.

Wedding bells rang at headquarters on Thursday, September 9, when Miss Constance Warren, daughter of W. R. Warren, editor of WORLD CALL, and herself editor of *Storyland*, was united in marriage to Howard Wheeler McCue of Amarillo, Texas. The ceremony took place at the Warren home in Richmond Heights and was very quietly solemnized owing to the recent death of the groom's father, D. C. McCue of Fulton, Missouri. Mr. and Mrs. McCue left immediately for their home in Amarillo where Mr. McCue is associated with the Marland Oil Company of Texas.

A conference of field workers of the religious education department was held at headquarters on Wednesday and Thursday, the first and second of September, and on Monday and Tuesday, the sixth and seventh, the young people and superintendents comprising the committee in charge of arrangement for the Youth Convention, which meets in Memphis in November, met to perfect plans. This will be the first such gathering of its kind ever held among our people and if the plans and program as outlined are carried out, it will mark a milestone in our history.

H. S. Calkins, formerly superintendent of city schools in Maysville, Kentucky, assumed his duties as educational director of our home mission schools on September 1, under the direction of the home department. This is a newly created position and will fill a long felt need.

Wanderland-Wonderland

"Give the Password!"

by Lucy King De Moss...

"I'M HAPPY about something," said the Friendship Fairy, one orange and brown day in October, as she sat with Helen and Patricia in front of a crackling wood fire in Camp Friendship.

"I'm happy about so many things," said Patricia Pleasant in a very small voice, so that the Friendship Fairy thought it was the ashes dropping.

"What are you happy about *particularly?*" asked Helen Helpful, in the tone of one so interested in her own thoughts that she couldn't give her best attention to anything else.

"Because I've found that I have a great many more helpers that I dreamed I had," said the Friendship Fairy. You know friendship depends a great deal on what we know about folks. While you all were visiting in the playgrounds in September I have been peeping into the homes and checking up on what people are reading. Whenever I saw a copy of *King's Builders* and *Everyland* among the children's books and WORLD CALL in somebody's hands I said to myself that there must be at least two members of that family who know the password into the Friendly Feeling Club. And do you know there are thousands and thousands and thousands on my list!"

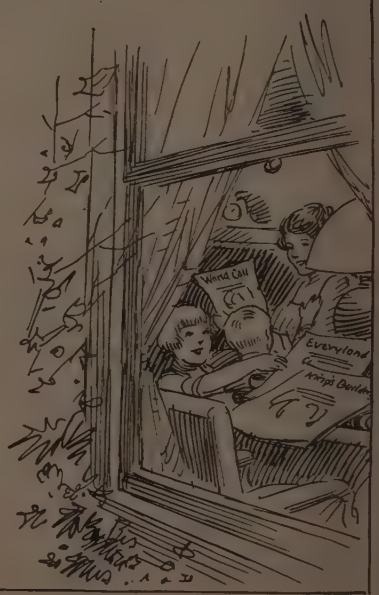
"Yes - s - s?" said Helen, politely, but dreamily.

"M- m- m -?" murmured Patricia.

"My word!" exclaimed the Friendship Fairy with a laugh. "Anyone with half an eye could see that neither of you is paying the slightest attention to a thing I am saying! What's on your minds? Out with it. You first, Helen."

So Helen Helpful threw a jolly pine knot on the fire, apologized for being so absent-minded, and began:

"I really did hear what you said about the magazines, though," nodding at the Friendship Fairy, "and it fits right into my story. You see when I got to looking into this friendship business, every once in awhile I would come across a bunch of boys and girls who seemed to know all the passwords of the Club of Friendly Feeling. Listening to them talk I would hear such things as 'Of course that little Italian girl shall be in the play. She makes the best "Ruth" of anyone,' or



'Elsa and Jan know the nicest games that their mother used to play over in Poland. I *like* them so much.' It made me wonder a bit, for I remembered the time when boys and girls were not so thoughtful about little new Americans. Then, one day I discovered the key to the riddle. I happened along just in time to hear a girl say to a boy, 'Are you going to the church this afternoon?' 'Am I,' said the boy. 'Think I'd miss "Better Americans"?'

"I was right on hand that afternoon to see what it was all about. About thirty boys and girls were in a bright, happy-looking room listening with all their ears to a young girl, who stood before a blackboard on which was a drawn map of the world. Funny little colored rosettes marked the different countries. On the wall all around were pictures of artists and musicians and writers and statesmen from many lands.

" 'I have a cousin whom I have never seen,' the girl was saying, 'but I feel pretty well acquainted with her, for we write letters to one another and every so often we exchange photographs. Now the Bible says in one place that all the people of the world are related—We are of "one blood" it says. So, while we shall never see most of our kinsfolk, it is about time we were getting acquainted, anyway!'

"And then something exciting happened. Those boys and girls had evidently been finding out things about these countries on the blackboard and when the time came they marched up, picked out a country, told something about the people that lived there and then tied a string to the rosette that marked the country and walked over to a far corner to where a big streamer said 'AMERICA.' After awhile there were many colored strings between Italy and Russia and Japan and Africa and Mexico and the other countries and America and it made a lovely colored picture.

"And then they talked about how all the people together could make a 'better' America. And the words they used were the passwords to the Club of Friendly Feeling. What do you think of that?"

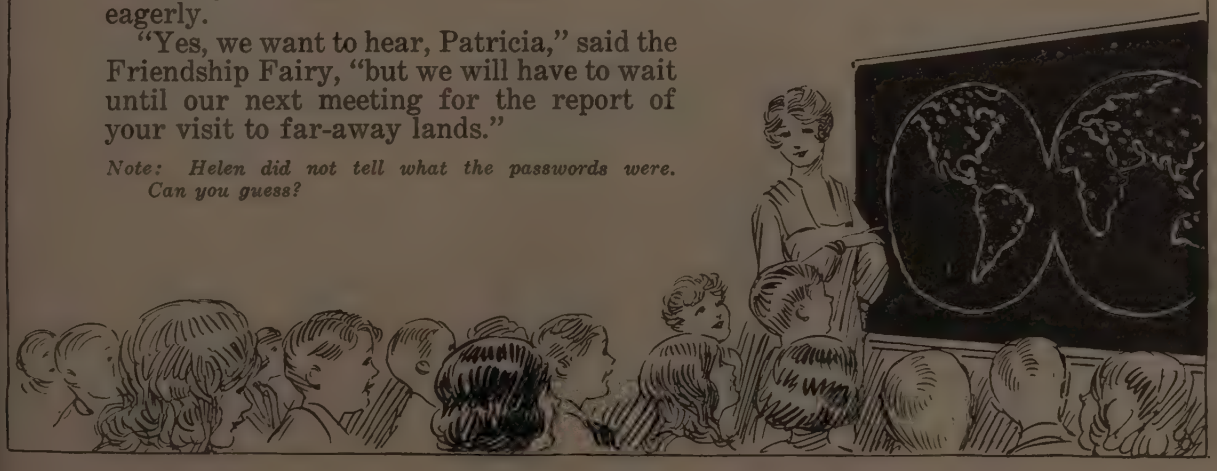
"Splendid!" said the Friendship Fairy.

"And those children had been reading *King's Builders* and *Everyland*, for I saw some copies on the table," said Helen.

"But you should hear—" began Patricia eagerly.

"Yes, we want to hear, Patricia," said the Friendship Fairy, "but we will have to wait until our next meeting for the report of your visit to far-away lands."

Note: Helen did not tell what the passwords were. Can you guess?



Business in Missions

(Since preparing this material for publication word has come of Mr. Reynolds' sudden death in August at his home in Bristol, Tennessee.)

THE following letter is self-explanatory and will serve as an example of the kind of systematic giving by friends all over the country which is making the evangelization of Africa possible.

Bristol, Tennessee.

Miss Hattie Mitchell,
Mondombe, Congo Belge, Africa.

My Dear Miss Mitchell:

Your kind letter, enclosing photograph of seven natives I am supporting through a fund I set apart in an incorporated company, known as "Missionary Emergency Fund, Inc.," is at hand. Life is so uncertain I did this to perpetuate this fund when I have passed over. It has given me more pleasure than any worldly investment I ever made. Only the interest can be used.

For your encouragement I will tell you how the Lord is working for you. I am a member of the Southern Methodist Church, not far from the church of the Disciples of Christ, but I rarely ever pass by it as it is out of my way. Why I did so the day your E. R. Moon was in our city, I don't know, except that the Lord led me that way, and I can't account for my going into the church during the week when I knew no service was going on, except that the Lord led me to go. I only expected to find the sexton, but to my surprise I found the pastor, Mr. Moon, and one of your evangelists, I believe; anyway, three of your preachers to whom I was introduced, and as I am greatly interested in mission work I had Mr. Moon tell me about his work. When he said he could employ teachers and workers for $50 a year in our currency, I said at once that that was a great investment, better than my church was offering, and I would like to take ten. I supposed from the price that they are beginners in the work. By this time they must be more valuable and I think we ought to advance their salary. So I wish you would advise me what they ought now to receive and when I make the next remittance I will add a sufficient amount to meet what you say they should have. I want to keep the same ten men if possible, and you can let someone else have those of the $50 class.

I am praying for the ten men assigned me and I hope the Lord will make them wonderful soul winners. Tell them I am praying for them and expecting great results. May the Lord greatly use you. I have two other mission stations I have been helping for several years. They are supported on faith as they have no church organization behind them.

Yours sincerely,

A. D. REYNOLDS.

—Hattie Mitchell

Seven of the ten evangelists, all of whom are doing outstanding work in leading others to Christ in Africa

Livengood News

IN the good old U. S. A. when two fellows want the same girl the situation is bad enough but it is much worse in India, for here things are done by families rather than by individuals. Several days ago I received invitations from two young men to attend their engagement parties. The invitations were both for the same time but I accepted both, thinking I could stay a short time at each place. When I arrived I found that they were both hoping to get engaged to the same girl and there they were at her house, each with his father, brothers, uncles, aunts, etc., etc. There was much loud talking and wild gesticulating and I was asked to settle the difficulty. I told them they would have to settle it themselves. It seems that one of the young men had been promised to the girl by his parents but he said he would not marry for two years. The girl's parents wanted to get her married off at once so they began negotiations with another family. As soon as the first family got wind of this they persuaded their boy to change his mind. After much discussion someone had the presence of mind to suggest that the matter should be referred to the young lady. She settled the dispute by saying that she would marry

Some of our Christian farmers are so poor that they must have a small loan each year to enable them to carry on at all. If they get money from the regular money lenders they have to pay an exorbitant rate of interest. The Pendra Road church has therefore established a loan fund from which the most needy can get loans at a small rate of interest. This year we had applications for about twice as much money as we had in the fund. By refusing some altogether and cutting most of the others in half we managed to help most of those who really needed it. Help is also given in the matter of land. The mission and the church both own certain fields which are given out each year to those farmers who have no fields of their own. They are rice fields and none are very large. One block of fields is kept by the church and the brethren give their time to its cultivation by turns. All of the profit from these fields goes into the church treasury. In this way some people who cannot give money are enabled to make a contribution to the church. The time for plowing and sowing is now here so the villagers are busy getting their plows and animals in shape. Some use oxen and some water buffalo. This year a number of animals died of cow pox so some of our people were left with only one and had to borrow money to get another before they could go to work.

FAY E. LIVENGOOD.
Pendra Road, India.

To those who can keep
The soul's eyes undimmed,
Beauty is never far to see.
—E. M. GREEVES-CARPENTER.

Missionary Illustrations for Uniform Sunday School Lessons

Compiled by Louise Kelly

Oct. 3: Israel Journeying Toward Canaan

When the Japanese were conquering Korea, over three hundred years ago, their general, Hideyoshi, died; but his staff concealed his death and embalmed his body, and for months it rode on horseback at the head of the army, which marched to victory, believing that its beloved captain was still leading it. There is no pretense about our Captain's presence. Our Lord Jesus is always with us.

G. R. Balleine,
In *Oft in Danger, Oft in Woe.*

"The soul must visit Sinai but cannot live there; it must journey forth to Tabor, Calvary and Olivet. The church of God is moving on. Find thy place in the procession. The Risen Christ is leading the march; and the world will be his conquest. The cloud of God is over you, and his presence is your rear-guard." (Isa. 52:12.)

F. B. Meyer, in *Tarbell.*

Oct. 10: The Reports of the Spies

It is said that after the American marines landed in France to do their part in helping to win the World War, they so often heard the words, "It can't be done," that they decided to show the world what the marines could do, so they took for their motto "It can't be done! Here it is!" We know how bravely they lived up to this motto, many times doing what seemed to others impossible.

About sixty or seventy years ago a large number of people in this country said to William Lloyd Garrison and others who wanted to free the slaves, "It can't be done!" but these earnest men and women did not give up. They kept on working—working and praying—and the slaves were freed in the Civil War.

About twenty years ago a few enthusiastic men and women took for their motto, "The United States dry in 1920." Everybody laughed, even their friends and said "It can't be done!" But they kept on praying and working, and, "Here it is!" America a saloonless nation, and in the same spirit we are going to keep it a saloonless nation.—Condensed from *Story-Sermons,* by

Alfred J. Sadler.

Oct. 17: Moses Honored in His Death

God honors lives, not with monuments of marble or bronze, but with the power to instill into other lives a deathless passion to carry out the eternal purpose of God for the salvation of the human race.

David Livingstone receives fresh honor with every new missionary that sails for Africa to answer his dying prayer for "that open sore of the world."

Abraham Lincoln still lives in every effort made to strike off the shackles from enslaved lives around the world.

Basil King in *Good Housekeeping* specifies wherein lies our indebtedness to Moses:

"A large part of the significance of Moses can be read in his exaltations of one only God as the end of man's spiritual search. . . It is around his gigantic figure that the memories of the struggle first began to group themselves, while it is in the Law that goes by his name that the concept of one only God is set forth.

Next to Jesus he is perhaps the greatest benefactor of the human

A study in size and color. Cynthia Pearl Maus with one of the children at Southern Christian Institute, Edwards, Mississippi

race. . . . It is in Moses that we find the first clear, positive statement of the principles which, during all their more modern history, Europe and America have been trying to apply. The rights of God; the rights of man; the relationship of God to man and of man to God; the relationship of men to each other; all these have been thought out by him and expressed with a clarity which gives us our first great human document."

"Jesus said, I came not to destroy the law but to fulfill it."

Oct. 24: Joshua, Israel's New Leader

"What we do in our bereavement is very momentous. We can sit down and mope in ever-deepening melancholy, or we can take up our appointed work. I like that great, deep, loyal word in Ezekiel: 'At even, my wife died; and I did in the morning as I was commanded.'"

Dr. J. H. Jowett.

"The workers change—they come and go in shifts—the work goes on. Moses, and when he is gone, Joshua! David the King, then for a later generation, Isaiah the prophet! John, the beloved disciple of the inner life, then Paul the sturdy apostle of missionary activity, loosing the gospel from its Hebraic swaddling clothes and setting it free for its career of world-wide influence! Luther, the man of impulse and of generous action, then Calvin, calmly and strongly building the principles of the Protestant faith into a system to feed the mighty race of men into fullness of strength. Jonathan Edwards, preaching the wrath of God against evil until strong men trembled in their seats, then Henry Ward Beecher, Phillips Brooks and George Angier Gordon, preaching the tender, compassionate, moral interest of an Infinite Father until the hard heart of the race would melt into a mood of penitence and aspiration! Thus they come and thus they go! Each man the servant of an eternal purpose!"

Dr. Charles Reynolds Brown,
in *Tarbell.*

Oct. 31: Blocking the Way of the Bible

A missionary in Africa sent the statement to a temperance worker in England, that when he went down to the customs house at his African seaport to get a case of Bibles, he was told by the officials to come again in two days, as there were sixteen thousand cases of gin and whiskey to be unloaded before the case of Bibles could be reached.

From *Sunday School Times.*

During the debate in the British Parliament on the treaty with the United States for the prevention of liquor smuggling, Lloyd George said: There is no doubt at all that this is doing a lot of harm in the United States of America. It is not a question of whether we believe in prohibition or not. The United States of America has definitely decided to make the experiment . . . . If it were proposed to sell spirits, you would get ninety-five per cent, so I am assured, of the population of the United States of America voting for prohibition on the question of spirits. Smuggling from Great Britain and smuggling from the Dominion takes the form of smuggling spirits, so that therefore we are becoming the base from which operations are conducted for the purpose of breaking a law of which ninety-five per cent of the people of the United States are in favor.

Selected.

Board of Education and Work of Our Colleges

Governor Delivers Commencement Address at Christian College. Dean Bower Goes to University of Chicago. Over 400 Summer Students at Butler. Mr. Hoover Closes His Work With the Board of Education

GOVERNOR SAMUEL A. BAKER of Missouri delivered the Diamond Jubilee commencement address at Christian College, Columbia, this year.

During the summer quarter of Columbia University, Dean W. C. Bower of the College of the Bible, Lexington, Kentucky, took the place of Dr. George A. Coe as a lecturer, Dr. Coe being on leave of absence. Dr. Bower has accepted a call to a professorship of religious education at the University of Chicago.

Dean G. D. Edwards of the Missouri Bible College, Columbia, spent the summer in Honolulu where he held a pastorate from 1905-1907. He left for Honolulu July 8 and returned early in September. Since only ten of the fifteen people required by contract were secured for the proposed trip to Palestine, the trip was abandoned for the present season.

Dr. W. C. Morro of the College of Missions and formerly of Butler University, will spend the coming year as a lecturer on the Bible in the cooperative School of Religion at the University of Michigan at Ann Arbor. After completing the engagement he will take the chair of New Testament in Texas Christian University, Fort Worth.

On August 5, the date of the last available report, the Endowment Crusade conducted by the Endowment Department of the Board of Education in the Illinois area, had reached $535,000 toward the goal of $1,000,000. When it is remembered that this crusade follows the successful effort in behalf of Eureka College for more than a half million dollars three years ago, the results are very gratifying.

Dr. Robert J. Aley, president of Butler University, Indianapolis, announced that over four hundred students have been in attendance upon the summer session of that institution. This summer session is becoming increasingly popular with teachers and students desiring to secure additional credits for graduation. Three new buildings capable of accommodating 2,500 students are now in process of erection on the new Butler site at Fairview Park.

In the cooperative School of Religion based upon the foundation of the Missouri Bible College at Columbia, Missouri, thirty-two different courses will be offered next year to students of the University of Missouri and others having the requisite academic qualifications. There are five members of the faculty of this institution; two representing the Disciples and one each for the Congregationalists, Presbyterians and Methodists. Professor G. D. Edwards is the dean of the school.

Eureka College points with pride to three notable contributions made to the organized life of our brotherhood: Eureka furnished the first president of the United Christian Missionary Society, the leader and organizer of the Men and Millions movement, and the three women who led in the founding of the Christian Woman's Board of Missions.

Professor E. E. Stringfellow of Drake University was a teacher at Princeton University during the summer session. This is the fifteenth summer that Professor Stringfellow has taught at Princeton.

Dr. I. N. McCash, president of Phillips University, Enid, Oklahoma, spent a portion of the summer in resident study at the University of Chicago.

One of the notable ministerial groups among the colleges of the Disciples of Christ is the Aylsworth Club of Cotner College, Bethany, Nebraska. It numbered last year forty-four members and twenty-two churches were served by the group. These students are banded together in the interest of their school and of their chosen calling. The club is named for Dr. William Prince Aylsworth whose influence has meant so much to those entering this field of service.

Mrs. B. E. Utz, widow of the founder and for one year acting president of Spokane University, Spokane, Washington, will return to that institution as librarian at the beginning of the fall semester. She has held a similar position in an Indiana college for the past two years.

Bethany College, Bethany, West Virginia, is taking an advance step in the department of psychology by equipping a laboratory for the department. For this purpose an expenditure of $5,000 is contemplated. The object in the separation of the psychological department from that of philosophy is to give it a field of its own on an equality with other sciences.

During the summer under the auspices of the department of religious education of the United Christian Missionary Society, summer conferences were held at the seats of the following colleges and universities: Cotner College, Bethany, Nebraska; Spokane University, Spokane, Washington; Christian College and the Missouri Bible College, Columbia, Missouri; Lynchburg College, Lynchburg, Virginia; Texas Christian University, Fort Worth, Texas; Eureka College, Eureka, Illinois; Hiram College, Hiram, Ohio; Bethany College, Bethany, West Virginia; Phillips University, Enid, Oklahoma, and for the colored young people at the Southern Christian Institute, Edwards, Mississippi.

At the commencement season of Culver-Stockton College, Canton, Missouri, the degree of Doctor of Divinity was conferred upon Robert M. Hopkins, head of the department of religious education of the United Society, for distinguished service in that field.

One of the highly esteemed and deservedly popular members of the Hiram College faculty is Mrs. Claudia Page Smith, granddaughter of President E. V. Zollars, instructor of violin. She began her study of the violin in Oklahoma, spent two years in study in Europe, afterwards graduating in the Chicago Musical College. At this institution she received the diamond medal for standing highest in a test, given by the college, of general scholarship and ability as a virtuoso. Before coming to Hiram she was for four years a teacher of violin at Eureka College.

The point of view of the International Council of Religious Education meeting at Birmingham, Alabama, is indicated by the theme of the convention, "Building Together a Christian Citizenship." One subdivision of the theme was "The Responsibility of the Church for Building a Christian Citizenship." Still others were "Cooperation in Building a Christian Citizenship," "The Layman's Part in Building a Christian Citizenship," "Educational Evangelism in Building a Christian Citizenship," and "The Contribution of Youth in Building a Christian Citizenship."

Two University Presidents Define Christian Education

Dr. W. W. Morehouse of Drake University thus writes of it: "In my own thinking I have insisted that education is the intellectual product of man, that it consists of the accumulated experiences, both human and divine, of the

The Disciples Club at Yale

ages; that it grows by accretion, but I am equally insistent that much of the accretion should be stripped from the fundamental nucleus. In other words, we have been prone to teach everything except the fundamentals of Christian education. Great ocean-going ships accumulate millions of barnacles which must be scraped off lest they eat great holes in the hulk or completely consume it. The analogy does not stop here, for these parasites greatly impede its normal progress."

Dr. Robert J. Aley of Butler University, declares "That man is educated who sees the affairs of life clearly, who thinks straight enough to attack its problems logically, who knows enough of some form of art to retain some idealism and who has sufficient realization of his divine origin to keep himself in harmony with the laws of God."

The Writer Retires from the Service of the Board of Education

Somewhat more than five years ago the writer began his work with the Board of Education. Soon thereafter he made his first contribution of news notes concerning the work of our colleges, which appeared under the caption, "Board of Education and Work of Our Colleges." In cooperation with the editors of WORLD CALL he has developed the department to the place it now occupies in the magazine. Upon September first he will assume the duties of corresponding secretary of the Indiana Christian Missionary Association and faculty lecturer in the College of Religion of Butler University. In retiring from the promotional department of the Board of Education he desires to express his appreciation of the fellowship which these regular contributions have offered with readers of WORLD CALL, its editors, our colleges, and his fellow workers in the Board of Education. We cherish for the future of this department of WORLD CALL an increasingly helpful and influential service in behalf of Christian education.

G. I. HOOVER.

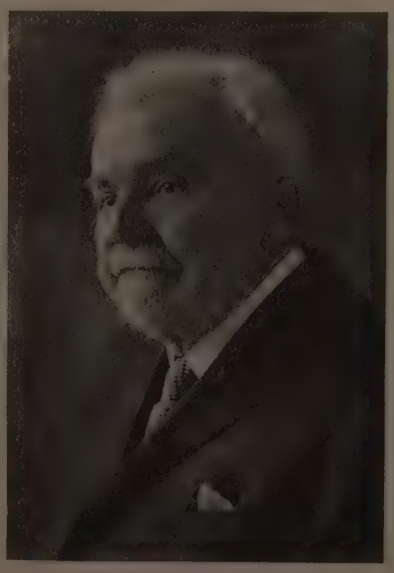
Martin Lyman Streator

A GREAT soul has passed to its reward in the death of M. L. Streator at his home in Cleveland, July 22, 1926. For nearly eighty-three years he lived in this world—lived deeply, richly, heroically—and yet was he not of this world, so constantly and mightily was his mind concerned with the things of God and of the spirit.

Mr. Streator was born in Washington, Pennsylvania, November 12, 1843, the son of Lyman P. Streator, a pioneer preacher of the Restoration movement. A younger brother, Jonathan M., followed them in the ministry. He was graduated from Bethany College in 1866, ordained to the ministry, married Miss Annie Bugher of Fayette City, Pennsylvania, the beloved companion of his life, and entered at once upon his work for Christ. He was pastor in Connellsville, Pennsylvania, also for five years superintendent of evangelism in Pennsylvania. He later held pastorates in Youngstown and Ravenna, Ohio. In Montana and Colorado he did a faithful and fruitful work as a home missionary, for over fourteen years in the employ of the Christian Woman's Board of Missions.

As a devoted student of the Holy Scriptures he caught a sweeping vision of God's plan for the destiny of the world. His lectures and writings on this theme were very extensive, his most important contribution being a large volume, *The Anglo-American Alliance in Prophecy.*

Mr. Streator had been a member of the Euclid Avenue Christian Church of Cleveland for about twenty-five years and an elder for life during recent years. J. H. Goldner, the pastor, conducted the beautiful funeral services in the church. In his prayer he said, "We thank thee, Father, for the church of which he was such a vital and devoted and useful member. Our church is richer in faith, in spiritual life, in aspiration and zeal because of his presence among us. He will continue to inspire us to be more devoted and more Christly."



Martin Lyman Streator

Where Caste May Be Observed

By LETA MAY BROWN

FIFTEEN days have passed since returning from my vacation to take up work in Pendra Road. I knew the work would be quite different from what I have done in both Bilaspur and Mahoba, but my wildest guess would not have told me what has really been my chief duty these last few days. It has been telling one person after another that there is not one private room vacant for his relative or friend in the sanatorium and that there is not likely to be one vacant soon.

There are two wards here for women, each of which will accommodate twenty persons; across the road is another ward for men, accommodating twenty persons. There is also a row of six private cottages. If there were three times that many they would all be full.

In the women's ward there are sixteen patients, all of whom are Christians, most of them of our own mission, though we have one patient from the Methodist Mission, one from the Church Missionary Society, one from the Baptist Mission, one from the Faith Mission and two from the Assembly of God. In the men's ward we have six that are counted as ward patients, all but one of our own mission, and all of them Christians. It is because they are Christians that they are in the ward, for they eat food prepared by the sanatorium cook, use a common bathroom and have everything in common. All Hindus and Mohammedans must have a separate place to eat, to cook their food, to do their ceremonial bathing, and many other things that cannot be in a general ward.

We have room for a number more in our wards, but we do not have room for any more such in our budget. All of our own mission patients are charity patients; those of other missions are paying about half of their real cost to the sanatorium.

The patients in the private cottages are:

Bhagwati Bai, wife of a young student in college who is studying for his B. A.; daughter of a lawyer of high repute; sister-in-law of a government official. They are of the Khaist class, next to the highest class in Hinduism, the writer class. A dear, shy, uncomplaining little thing who knew not the meaning of a smile when she first came but who is now gaining a victory over tuberculosis and malaria combined, and is gradually learning to smile.

Munni Bai (Jain). From a family of rich shopkeepers, most patient, except that she cannot understand why we cannot give her medicine that will stop that old, mean, racking cough immediately. They would be willing to pay any amount for the medicine.

The little daughter and son of a doctor of Jhansi who is in the big railway hospital there. Hindus, perhaps Brahmans, of a fine educated family. Neither are seriously ill, but their father knew enough to send them in time.

Bhagwata Prasad, in the government forest department. The only one of the private room patients who is not rich and with whom are no members of his family. He has but one servant to care for him!

(Of course each one of these Hindus and Mohammedans must have a servant of the right class to cook and wait upon him.)

Moti Lal, a Jain, a grain merchant, rich, always smiling, with many relatives coming for long visits. . .

Triveda, called the Ranger Sahib, highly educated in English, a ranger in the government forest department. He has with him a darling little girl who has studied in our mission school in Barela under Mrs. Church Smiley.

Besides these patients we have three others who came wanting private rooms and who were willing to put up with rather temporary arrangements until such time as there would be one of the cottages available. One of these is Har Dyal who is of a high caste that does not eat wet food that is not taken directly off of the fire and carried to them. For instance, they have a storeroom in which the patient's mother and wife are allowed to stay. They cook their food there and the patient goes there to eat his food, too, for the rice, a "wet food" could not be carried to him without contamination.

Another of these three patients is the son of a Mohammedan from Damoh, who works for the government. His mother and father were given an empty room usually occupied by a sanatorium servant. Mohammedans may carry their food across the space that separates their house and the ward.

The third patient, a Madrasi, has come three or four days' journey from Madras. He is a Hindu, but of a more liberal type. He even eats meat and eggs. The mother and sister live in the women's part of the sanatorium and have a little place where no one can contaminate it and where they cook for themselves and the patient. The food they carry from there to the men's ward for the patient.

At least a half-dozen others have come whose caste rules and restrictions would not allow them to accept the only accommodations we could offer. As stated before, had we three times as many cottages as we have now they would all be full. The mission is losing money, for these are all paying patients. At least it would enable us to take in more free patients.

There is not a place on this planet ten miles square where a decent man can live in decency, comfort and security—a place where age is reverenced, infancy respected, manhood respected, womanhood honored, and human life held in due regard—there is not a place on the globe ten miles square of such description, except our religion has made it so.—*James Russell Lowell.*

—*Edith M. Noffsinger*

Pastor and two members of Infanta Church, Philippine Islands

These three walked from Infanta to Rizal to ask for help in building their church, which is over on the Pacific Coast. The walk required two days and two nights and led across sixty-three rivers, even in the dry season. The Infanta Church is entirely self-supporting and has a mission among the mountain tribes eight hours' walk from Infanta.

The Need of Pastors

At the close of the Bible Institute held in Rizal baptismal services were held at the river back of the coconut groves, eighteen in all being baptized. One was an old woman who claimed to be ninety-six years old. Among the others were five rather small boys, all from Christian homes, four young men, one young girl and a man with his wife. The leading of folks to make the Good Confession and obey in the ordinance of baptism is always a very wonderful thing to me, but here even more than at home I am haunted with the fear that these newborn babes in Christ will not receive care and nurture and will, therefore, not grow into mature Christian characters. I wish every church could have a located pastor.

EDITH M. NOFFSINGER.

Manila, Philippine Islands.

Medical Work in Batang

One hundred and five blood examinations were made during the month. Of the thirty-four who entered the hospital thirty-two had relapsing fever, one had apoplexy and one erysipelas. Eleven were Chinese, nineteen Tibetans and two Sino-Tibetans. At the dispensary 202 new patients were treated; 722 in all.

W. M. HARDY.

Batang, West China.

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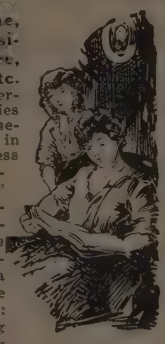
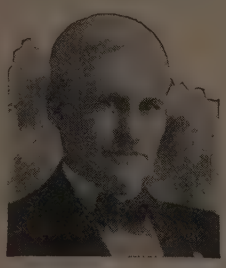


Read what MARION LAWRANCE. the late Gen'l. Secy. of the International S. S. Assn., says:



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There's your pastor's wife! Why not send her? What more gracious courtesy—maybe long past due! Since when have you expressed your appreciation for her devoted life and service? When has she accompanied her pastor-husband to a national convention? About time, isn't it? Well, YOU church member, leader in all good works, suppose *you* lead the way in plans. And let The Christian-Evangelist provide the means!

Write The Circulation Manager Today!

CHRISTIAN BOARD OF PUBLICATION
2704-2714 Pine Street
St. Louis, Mo.

A Personal Testimony

Dear Friends:

About twenty-five years ago, when I was a boy of four or five years, I first came to Damoh. This was a time of terrible famine in India when many people died of starvation. I have no memory of my parents or people. They too must have died.

At this time I had never seen a white person. The first white face I remember is either Miss Stella or Miss Josepha Franklin. When I first saw this lady I was much frightened and began to weep terribly, with the result that I was put into a room with several other boys who were in the same frightened condition.

In those days we did not have regular school work, sometimes we had our classes in tents and sometimes under trees. We were cared for in the same way that white children are cared for, and were comfortable in every way. We had little work to do but spent our time in eating and playing.

As time went on new missionaries came and schools, hospitals, boarding schools, churches, workshops and other forms of mission work were started.

In the beginning there were no buildings in which to live. The boys lived in the first building put up while the white missionaries lived in grass huts. I have the conviction that had these missionaries been living in their own country they would not live in such buildings. They showed great patience and courage.

From the time I was from five to thirteen years of ago, I was so naughty that not a single day passed when I was not on the list of naughty boys and Miss Franklin and C. E. Benlehr were often surprised when I was not brought before them for discipline. I will never forget these missionaries, to whom I owe my heartfelt thanks. Some said "Oh, nothing good will ever come out of Phillip!" I remember two who had hopes of my becoming a good man. I will always be grateful to Mr. Benlehr for his good advice and for many seasons of prayer with me. I may now add that I am also grateful for all the punishment which I received in my early days. As the result of discipline in this school many good-for-nothing boys have developed into capable preachers, teachers, carpenters, hospital helpers and farmers. I am one of these.

We all owe our heartfelt thanks to the mission, as well as to the missionaries. We will never forget the blessings which we have received from God through the mission.

The question now arises in my mind: What are these blessings which have come into my life? There was a time when I was of no value to anyone. Now I am an evangelist endeavoring to bring my people to the Savior. Once I was illiterate. Now I can read and write three languages. Once I was moneyless. Now I own some property and have some money. Once I was afraid of evil spirits. Now they are afraid of me! Once I had no religion. Now I possess the true religion which fulfills all my needs: spiritually, mentally and physically. In India it is thought that if a man knows only one religion he knows no religion. I am fortunate in knowing four religions, namely, Christianity, Hinduism, Mohammedanism and Buddhism. Once I could not help others, now I am able to help many. Are these not blessings my friends? Certainly they are. Again I repeat that I can never repay the debt which I owe to the mission.

From time to time I was given opportunity for further education, such as normal school, high school, medical college and Bible college.

In conclusion, I wish to state that all these privileges which I now enjoy as a man would not now be mine had I not been brought up in a Christian atmosphere.

Thanks be to God for all the blessings which have come to the people of India through missions.

PHILLIP SYDNEY.

Daily vacation Bible School, Jackson Boulevard Church, Chicago, C. R. Oakley, Minister. This is a down-town church and twelve nationalities were represented in the school supervised by Bessie Pehotsky last summer. Hazel Harker, who has recently gone to the Japanese Christian Institute, Los Angeles, was her able assistant

Heaven Brought to Earth

"FOR of such is the Kingdom of Heaven."

Heaven is being brought to earth in the hands of little children at the home of A. E. Worthy, pastor of the East Side Christian Church, it was revealed today, when for the first time Mr. and Mrs. Worthy were persuaded to tell the story of the adoption into their home circle of three baby boys within the last two months. One of the little ones died May 29.

Mr. and Mrs. Worthy have three small daughters of their own, one having died a little over a year ago. All were brought into the world through Caesarian operations.

"After the birth of the first girl we longed for a son," said Mrs. Worthy, "but each time we were doomed to disappointment. Finally physicians forbade me to have any more babies. It was then Mr. Worthy and I decided that perhaps God was trying to show us that there were baby boys already in the world who needed our care. We decided to adopt a son.

"The early part of May Mr. Worthy went East to the Christian Orphans' Home in Omaha to select a boy baby. He was to be brown-eyed, if possible, so he would resemble our three girls and ourselves. A few days after his arrival in the Iowa city I received a wire saying 'Am bringing home two boys.'

"I'll admit that for the moment I was stunned but decided there must be some good reason."

Mrs. Worthy went on to tell how her husband arrived in Long Beach on May 15 with one boy two-and-a-half years old and his brother six months old.

"I fell in love with the older one at once," Mr. Worthy told his wife, "but I couldn't separate the brothers. I felt that all that had been left them when their parents died was each other and I had no right to part them, so I brought them both."

A few days after the children arrived in Long Beach the baby contracted measles and on May 29, died.

"Within a very short time I realized that one boy with three older sisters was going to be spoiled beyond repair," said Mrs. Worthy. "My three girls would do anything to save their new brother from punishment and would do all his little tasks for him. I decided that we must have another boy, a baby, to offset this influence, but we did not have the money for another trip back East.

"I told my predicament to a friend and she made me a present of my expenses back to Omaha for another boy baby."

Mrs. Worthy went on to say how she also was determined to get a brown-eyed baby, but that out of the twenty-one little boys in the home none of them had brown eyes.

"So I had to take a blond, blue-eyed one," said Mrs. Worthy. "I watched the babies all day and picked this one because he laughed and smiled all the time. Sometimes I wonder if I should not have brought two and made the family even."

Mrs. Worthy has a large house and does all her own work. The place always is in order and the children well kept. In addition she teaches a Sunday school class, attends practically all the church functions and passes a great deal of time out of doors with her little ones.

The oldest child is nine and the baby six months old. When they plan an outing the oldest girl dresses the youngest girl and the next to the oldest girl dresses the older boy. Mrs. Worthy attends to the baby and all are ready at the same time. The baby is taken to Sunday school and church in a market basket and either sleeps or smiles through the service. Each child has his or her allotted tasks in the house, which are done at stated times and without instruction. A smiling, low-spoken command is all any of the youngsters need to make them obey.

"I do not find five children much more work than three," said this wonderful woman. "I am not forced to stay home from anything I wish to attend and we all have lots of good times."

Surprisingly young-looking, with the fresh complexion and sparkling eyes of a young girl, Mrs. Worthy already talks of the future when her five children will be grown up and when "perhaps we will take some more babies."

—*Long Beach Press-Telegram.*

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American Specialty Co. Dept. 426-R Lancaster, Pa.

IN THE villages of the United States there are more clergymen than professional men of any other class, according to a report just issued by the Institute of Social and Religious Research, New York City.

Given access to previously unpublished census data for 177 agricultural villages selected to be as representative as possible for the entire United States, Dr. C. Luther Fry made an interpretative study of this material as a part, complete in itself, of the institute's comprehensive survey of American agricultural villages.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

Africa

Babola Ngonda-Bä bō lä N gŏn dä
bangangu-băn băn gū
Bantu-Băn tū
bolatsa-bō lät sä
Bolenge-Bō lĕn gē
Bontole-Bōn tō lē
Coquithatville-Cō kī yä vīlle
Ekim ea Nsango-E kĭm ea N săn gō
Inkinia-In kĭn ia
Juapa-Jū äp ä
Kinshassa-Kĭn shăs să
lokole-lō kō le
Lotumbe-Lō tūm be
Lonkundo-Lōn kūn dō
Matadi-Mä tä di
Momboyo-Mōm bō yō
Mondombe-Mōn dōm be
Monieka-Mōn yē kă
Ngiri-N gī rī
Nsango ea Ndoci-N săn gō ea N dō cī
Wema-Wē ma

China

Chang Po-ling-Jäng Pō-lĭng
Chen Wei-ping-Chŭn-Wē pĭng
Chuchow-Chū jō
Ginling-Gĭn lĭng
Luchowfu-Lū jō fū
Nankai-Năn kai
Nanking-Năn kĭng
Nantungchow-Năn tŭng jō
Wuhu-Wū hū

India

Bai-Bä ī
Bareli-Bä rē lī
Bhagwati-Bäg wä tī
Bilaspur-Bīl ăs pūr
Bina-Bī na
Damoh-Dŭ mōh
Fosterpur-Fos ter pūr
Gandhi-Gän dī
Harda-Hŭr dä
Har Dyal-Hŭr Dy äl
Jain-Jain
Jhansi-Jhän sī
Jubbulpore-Jŭb bŭl pōre
Khaist-Kä īst
Kulpahar-Kûl pŭ här
Madrasi-Mä drä sī
Mahoba-Mŭ hō bä
Maudaha-Mau dū hä
Mamaji-Mä mä jī
Moti Lal-Mō tī Läl
Mungeli-Mŭn gĕ lī
Munni-Mŭn nī
Pendra-Pēn drä
Prasad-Prä säd
Rath-Rät
Sahib-Sä hīb
Tagore-Tä gōre
Taj Mahal-Täj Mä häl
Triveda-Trī vē da

Japan

Doshisha-Dōsh ī shä
Fukushima-Fū kū shī mä
Hideyoshi-Hī dē yō shī
Hokkaido-Hōk kai dō
Imamura-Im a mū ra
Jokichi Takamine-Jō kī chī Tä kä mī ne
Joshi Sei Gakuin-Jō shī Sē Gä kū īn
Karuizawa-Kä rū e zä wä
Kawai-Kä wä ī
Matsumura-Mät sū mū rä
Niwa-Nī wä
Oda-Ō dä
Osaka-Ō sä kä
Seitaro Yoshida-Sē tä rō Yō shī dä
Shosuke Sato-Shō sū ke Sä tō
taka-fiastase-tä kä-fī äs tä se
Takinogawa-Tä kī nō gä wä
Tokyo-Tōk yō

The Missionary Register

Missionaries Arriving on Furlough

Mrs. Moody Edwards, Aguascalientes, Mexico, August 3, 1926.
Mr. and Mrs. A. E. Elliott, Asuncion, Paraguay, New York, August 16, 1926.
Mr. and Mrs. L. H. Emerson, Batang, West China, San Francisco, August 11, 1926.
Mr. and Mrs. Herbert Fillmore, of Nantungchow, China, New York, July 30, 1926.
Dr. Elliott I. Osgood, San Francisco, August 25, 1926, after visiting Batang, West China.
Dr. and Mrs. Frank Vierling, China.

Missionary Going to Field

Miss Hattie P. Mitchell, Africa, August 28, 1926.

Birth

Myra Annabelle, to Mr. and Mrs. David C. Byerlee, Africa, August 12, 1926.

Death

Mrs. Rose B. Wilkinson, mother of Miss Wenona Wilkinson of Luchowfu, China, Bayamon, Porto Rico, August 9, 1926.

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Philippine Islands

Baguio-Bā gī ō
Blanco-Blăn kō
Ilocos Sur-Ī lō cōs Sūr
Juan-Wän
Laoag-Lä wäg
Magsingal-Mäg sĭn gäl
Morong-Mō rōng
nipa-nī pä
Pedra de la Cruz-Pē drä dē la Crūth
Vigan-Vī găn

Tibet

Atuntze-Ä dûn' dze
Batang-Bä täng
Chao Er-fong-Jau Er Fŏng
Chengtu-Chĕng tū
Fang Sui-ro-Făng sū rō
Fu Tsung-ru-Fū Sŭng-rū
Ga zong-Gä-zŏng
Hla Shi-Lä Shī
Lee Gway-gwang-Lī Gwēy-gwäng
Mar Kham Tiji-Mär Käm Ti jī
Shang-chen-Shăng-chĕn
Tachienlu-Dä jĕn lū
Tsi-tring-Tsī-trĭng
Yu lan-Yū lăn

Receipts for Two Months Ending August 31, 1926

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 12,540.84	$ 81.49*	$ 1,653.84	$ 9,204.24*
Sunday Schools	5,685.18	2,482.68*	168.50	311.29*
Christian Endeavor Societies	737.51	167.49	30.00	
Woman's Missionary Societies	6,777.51	1,335.72	867.00	369.64
Circles	1,043.79	213.94		38.00*
Triangles		41.25		
Children's Organizations	346.56	24.08*		
Individuals	6,016.01	2,621.56	4,223.22	7,634.68*
Bequests		424.11		
Interest (U.C.M.S.)	3,599.86	2,779.21*	6,794.27	5,086.10
Receipts from Old Societies	4,000.00	4,000.00	1,320.33	7,948.73*
Home Missions Institutions				10,195.00*
Benevolent Inst.	4,260.19	1,275.67*	37.23	991.33*
Annuities			15,100.00	3,850.00*
World Call Subscriptions and Adv.			5,740.43	993.89*
King's Builders			514.50	33.59*
Literature			7,284.87	815.92*
Miscellaneous	4,988.55	4,119.89*	14,705.45	12,723.77
	$52,509.53	$744.40*	$64,708.49	$21,442.16*

Board of Education of the Disciples of Christ

Churches	$ 2,526.67	645.20		50.00*
Sunday Schools		5.00*		
Individuals	25.00	5.00*		200.00*
Colleges	875.23	634.23		
Endowment Crusades	4,292.39	4,292.39		
Miscellaneous	115.00	1,099.66*		
	$ 7,834.29	$4,462.16		250.00*

Association for the Promotion of Christian Unity

Churches	$ 104.30	$ 68.98*
Individuals	5.00	
Literature	1.00	35.89*
	$ 110.30	$ 104.87*

*Decrease

Church Erection Activities for August

LOANS MADE:

Fulton, Kentucky	$2,500.00
Alvarado, Texas	2,500.00
Bucklin, Kansas	8,000.00
Pensacola, Florida, (Colored)	700.00
Carlisle, Kentucky, (Colored)	3,000.00

LOANS RETURNED IN FULL:

Hamilton, Ohio, (Lindenwald)	$5,500.00
Bucklin, Kansas	6,000.00
Paducah, Kentucky, (Colored)	1,400.00
Citronelle, Alabama	750.00

Back in Batang

By Esther Martin MacLeod

THE first of this month found us busy getting our household in order after our return from furlough. Now that we are somewhat readjusted, we are more than pleased with what we see. The prospect consists of a field where Christian work is greatly needed and an opportunity for cooperation with other missionaries, who, like ourselves, are eager for service. We are encouraged to see that work done here these last eighteen years is already bearing much fruit. We are also pleased to see so much improvement during our furlough and are glad to have a part in the continuance of the work of spreading the gospel among Tibetans.

I am teaching a kindergarten class of seven sons of missionaries. The children are doing well and the class is a pleasure to me as well as a help to them. They furnish me with enough clever sayings to enliven the whole mission if we ever get too dull. I have also taught my daughter her regular school work every school day.

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The Last Page

ALMOST daily the papers record deeds of heroism. On the shore of Africa two missionaries gave their lives in an effort to rescue spent swimmers being carried out to sea. A Presbyterian pastor in Georgia out on a scouting trip with his boys saved three who were swept beyond the life lines, but was too exhausted to save his own life. An English doctor, one of the early experimenters with the deadly X-ray, sacrificed both hands and endured thirty years of suffering as a result of his devotion to his life work.

Such examples as these prove that the race has still the same devotion and courage which make heroes when the emergency arises. It was the Master who commended the sacrificial life. The missionaries carried the good news, the pastor preached his great sermon, and the doctor perfected his ministry of healing. "Greater love hath no man than this, that a man lay down his life for his friends."

"There is the moral of all human tales;
'Tis but the same rehearsal of the past.
First RELIGION, then Liberty—when that fails,
Wealth, vice, corruption—barbarism at last."

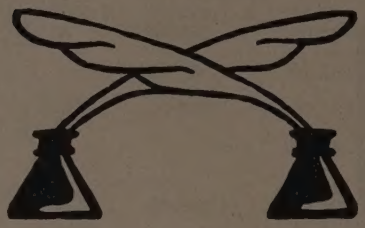
It is sometimes contended that when a boy starts to college he is quite likely to lose his interest in religion and church attendance. That depends entirely on why he has gone to church at home.—Thomas Arkle Clark, dean of men, University of Illinois.

There was a church in our town
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies.
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town
And it was wondrous wise,
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way,
No, never once again.

A seven-year-old boy in the parish of St. James, Scarsdale, New York, wrote this little hymn, with no help in any way:

"Come to church, ye faithful,
Come to church, ye true;
Come to church to bless God,
Come let God bless you."



Eleven of the twelve were Galileans. The solitary apostle who was not a Galilean was the man from Judaea.

It is very interesting to note that only one of the apostles was buried in his native land.

The sepulchers of the apostles are all the way from India to Italy, and from Armenia to Egypt. The apostles lie in missionary graves on the three continents of Europe, Africa and Asia. The earthly resting places of these intrepid souls are in Italy, Achaia, Asia, Armenia, India, Egypt, and other foreign lands.

Judas Iscariot was a Judaean. And Judas Iscariot alone of all the twelve apostles lies buried in his native land.

Then every apostle except one gave his life to the missionary enterprise. "Judas Iscariot who also betrayed him" was the only one among the twelve apostles who did not become a missionary. And so the only one among the twelve apostles who did not become a missionary became a traitor.

You do not believe in missions, did you say? Well, neither did Judas Iscariot. And it surely ought not to be a matter of much pride for anyone to find that his views of the missionary enterprise were first shared by the one man among the twelve who betrayed his Master with a traitor's kiss.

Extract from *New Thoughts on an Old Book*.—William A. Brown.

The bigger boy: "I want a tooth out, and I don't want gas, 'cos I'm in a 'urry."

The dentist: "That's a brave young man. Which tooth is it?"

The bigger boy: "Show 'im yer tooth, Albert."

Mrs. M. V. S. Woods of Los Angeles writes: "At Magnolia Church it has become quite the common thing to hear the remark, 'Well, WORLD CALL gets better all the time.' That is the way I am feeling now after reading the July number. I was so enthused over Robert Eleazer's article on 'Popular Fallacies about Race Relations.' Possessing such a capable pen I am surely glad he is on the right side. With heart still aglow I came to page 45, 'Glimpses of the Religious World' and found the fifth glimpse right in line, and just had to write my congratulations."

Three difficult things: To guard a secret; to bear an injury; to employ one's spare time.

Archbishop Matulevicius, of Lithuania, preaching in Detroit, gave to his countrymen dwelling in America some sound advice. He told them to love the United States, the country of their adoption, to study its language, uphold its Constitution, adopt its manners and obey its laws. Then he added:

"But if for any reason you feel that you cannot become acclimatized here, come back to the country of your birth. Do not attempt to change the country to suit your individual taste. Do not join disloyal anti-American organizations or movements."

Self-supporting students won forty-five per cent of all honors at Yale University last year. One-third of the Yale students are either partially or wholly self-supporting.

"Pagan virtues" are more necessary to the Christian than "Christian graces." Without them as foundation stones of character no one can be truly Christlike. So says Maude Royden, famous British woman preacher, who suddenly gained the limelight not long ago with the startling statement that she "hated" religious people.

Miss Royden explains in a recent issue of *The Atlantic Monthly* that her dislike of religious people is confined to those who are loving, self-sacrificing, humble and peaceful without being courageous, loyal or honest. "Is not some of the disgust that our religious professions and even our religious life have awakened among non-Christian people," she asks, "due to the fact that we seek to practice these soaring Christian graces of holiness and sanctity without having acquired the rudimentary virtues of honesty, courage, loyalty, and self-respect?"

Christ took it for granted, Miss Royden believes, that Christians would practice the ordinary pagan virtues, and "built the soaring edifice of Christian holiness upon that splendidly-laid foundation."

"With all his love and gentleness and mercy," she goes on to say, "how utterly courageous was his denunciation of all that was false and cowardly and bad! Those to whom he spoke with such pitiful compassion could not doubt his power to judge sternly if he chose. That was why his tenderness counted for so much. . . .

"In him every Christian grace was founded upon the rock of honor and loyalty, courage and justice, a piercing vision, a great strength. It is only the strong who can really be gentle."

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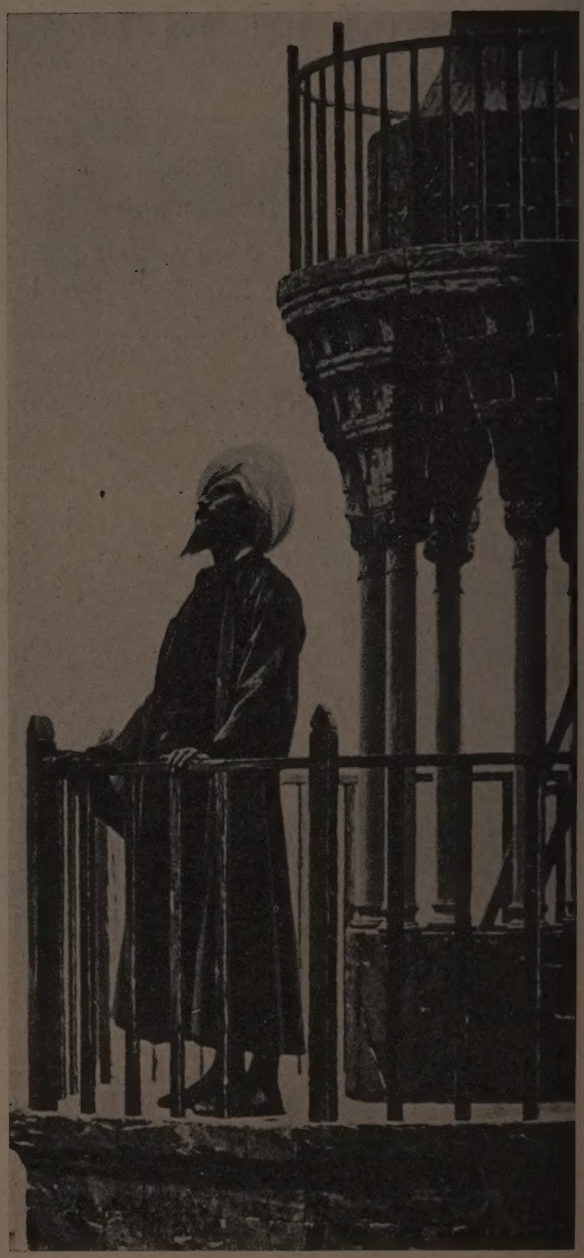
Prayertime

THE Mussulman spreads out his mat and turns
To face the golden ball of fire which burns
Where earth's receding rim melts into night,
And makes obeisance toward that glorious light.
The rice fields mock his mimic rag of prayer,
And breathe an incense on the evening air;
While somewhere in the onward-coming dark
There rings the paean of an Indian lark.
What memories burn, O dusky devotee?
What visions beckon from that fiery sea.
Beyond that golden realm of dying day
Do Mecca's minarets stand in the blaze,
From which you hear the ever swelling call
Of muezzin upon the twilight fall?
Does fancy, on that bright, celestial stage,
Conduct you on a holy pilgrimage?

O, Moslem, kneeling when the day is done,
I, too, gaze out where golden splendor run
Athwart the west, and see a vision glow,
Which you with all your zeal can never know.
Beyond the gilded minaret and dome
The cross outreaches o'er the land of home,
Beneath whose arms far-flung to east and west
The Moslem of tomorrow shall find rest.

GEORGE E. MILLER.

Mungeli, C. P., India.



The Muezzin, calling all Moslems to prayer